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The articles in The Review and Press Departments are condensations or summaries of the original articles, or of salient points in those articles. In no case are the editors of THE LITERARY DIGEST responsible for the opinions expressed, their constant endeavor being to present the thought of the author from his own point of view.

In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

ON EARLY LICENSING LAWS AND CUSTOMS.

J. CHAS. COX, LL.D.

Fortnightly Review, London, June.

THE reason that called into existence in England the licensing of retailers of intoxicating drinks, and reiterated the strictness of its terms when once established, was not the recognition and upholding of a lawful and honorable business, but the prevention and checking of the evils that were found to attend on the free and unrestrained sale of drink. Of this there can be no doubt when the terms of the early licensing Acts are taken into consideration. The first Act that established a general principle of licensing, or taking out of recognizances, was passed in 1552 (5 and 6 Edward VI., c. 25),

whereby it was enacted "that none shall be admitted or suffered to keep any common ale-house or tippling-house, but such as shall be thereunto admitted and allowed in the open sessions of the peace, or else by the justices of the peace." The preamble, giving the reasons for taking this important step, says: "Forasmuche as intollerable hurts and troubles to the commonwealthe of this realme dothe daylie growe and increase through such abuses and disorders as are had and used in common ale-houses and other houses called tipplinge-houses, yt is therefore enacted," etc. This statute, in addition to the licensing, provided that the justices might suppress such houses as they thought meet or convenient. The remaining ale-house keepers or inn-keepers were to give recognizances, which were to be forfeited and the license thereby withdrawn, if they did or suffered anything in their houses contrary to good order or to the special conditions laid down in the rules made by the justices.

In the first, fourth and seventh years of James amending Acts were passed with regard to the licensing and "allowing" of ale-houses and for their further regulation. These statutes imposed penalties for drunkenness and for permitting drunkenness, and the last of the three Acts disabled any convicted ale-house keeper from holding any license for three years.

I have recently undertaken, at the request of the Court of Quarter Sessions, an exhaustive examination of the sessional documents pertaining to the County of Derby. The largest part of the bulk of these documents is recognizances, and by far the largest part of the recognizances pertains to ale-houses and inns. The Derbyshire documents begin with the reign of Queen Elizabeth, although the regular orders of sessions for the Shire do not begin until 1682. From that time downwards evidence as to the conduct of the justices with regard to licensing is abundant. In the reign of Charles II., James II., and William and Mary, licenses were summarily suppressed on petition of the inhabitants for a variety of causes; not only for practical offences against a statute law, but because of there being no thoroughfare through the village, because of generally encouraging idleness, and because "an Ale-house was very prejudicial to the Inhabitants." The process of suppression was very summary. When the Court of Quarter Sessions decided to suppress, the parish constable received an order from the Court forthwith to pull down the sign, and then the occupant sold at his peril.

From the first year of Elizabeth down to the current year of grace, the Derbyshire sessional records contain nothing that can form the slightest precedent for compensation for the withdrawal of an annually granted license.

COMPENSATION FOR LICENSES.

Contemporary Review, London, June, 1890.

I.

CARDINAL MANNING.

MR. GOSCHEN'S budget has brought us once more face to face with Mr. Ritchie's covert scheme to establish and endow the Drink Trade, and that for the first time with the money of the people of England, in violation of the facts of history, the decisions of the law and the welfare of the people at large. This is an attempt to take the matter out of the realms of history, law and policy, and treat it as a scheme of finance. This renders it necessary to restate emphatically that the Drink Trade has never had need of legislative promotion, but has always needed legislative repression. That a license to sell intoxicating drink is a legal limitation and precaution

taken against the trade. It was to put away tippling houses, and to limit the number of places where drink was sold, that the first licenses were granted in the time of Edward VI. They were granted only to responsible persons fitted to check the vice of intemperance; and by what torture of reasoning can it be contended that an annual license is a personal property or a negotiable value, attaching either to the holder or the house?

Again and again for many years publicans, brewers and licensed victuallers have attempted to set up a claim of a vested interest, but both Parliament and the Judges have made short work of this vested interest in numerous rulings and decisions.

In defiance of all these acts and authorities Mr. Goschen's budget would create for the first time a vested interest in the holding of a license, and the effect of creating this vested interest would render it impossible to deal with publicans without compensation.

Nevertheless, our history shows that from the time of Edward III. to this day, our parliament has dealt with the Drink Trade, reducing and prohibiting its sale without compensation; the laws of our Colonies and of the United States equally prohibit without compensation.

It may be said that to put a man out of a lawful trade on which he has lawfully entered, without compensation, is obviously unjust; but to this I reply, No; if he has entered upon it with a knowledge that his tenure of it is for a year only. If he has made imprudent outlay, imprudence must bear its own penalty.

Mr. Goschen's scheme involves a sum of money so ludicrously small, that no perceptible diminution in the evils of the Drink Trade could be obtained from it. But the principle involved in it, the violation of law, policy and public morality, would be for the first time established in the law of England.

II.

W. S. CAINE, M. P.

THE establishment by law of some scheme for providing safety for those interested in public-house licenses appears to have a particular fascination for the present Government.

Although defeated in 1888 on Mr. Ritchie's bill, they are once more attempting to introduce by the back door, the principle which two years ago was kicked down the front steps. The value of the on-licenses of the kingdom on the basis laid down by Mr. Ritchie in 1888 and reaffirmed this session cannot be less than £200,000,000 sterling.

With this amount the Government proposes to endow a trade which has already made vast profits out of its monopoly, a monopoly which Parliament or local authority would then be unable to withdraw until the whole amount of this endowment has been paid out of the resources of the country.

Mr. Ritchie is indignant at being charged with a desire to "compensate;" he vows that the word "compensation" never appears in the Bill at all; but he has alarmed the whole Temperance party, and the fiery cross has gone round the country.

The liquor trade hail the Bill with joy, their leading organ calling on the trade, wholesale and retail, to give unanimous support to legislation which "asserts the principle that the suppression of a license through no misconduct on the part of its holder shall be effected by payment for its extinction." The Temperance party feel that this is a question of life and death to their hopes, and will resist the passage of this measure by every means within their power. They cannot and will not entertain any proposal which confers anything but a twelve-month's interest in a public-house license, holding that nothing more exists, or can exist, without fresh legislation conferring it.

The principle is solidly established—that a publican's license is held subordinate to the public good and the common weal. There is not, and never has been free trade in intoxicating

drinks. It is a privileged monopoly jealously guarded by acts of Parliament, every one of which has been passed with the intention of protecting the public from the publican. The holder of a license for one year only has no legal claim whatever to a license for the next year. Mr. Justice Field declared in the Court of Queen's Bench in Nov. 1882, that "in every case in every year there is a new license granted." The legislature recognized no vested right at all, in any holder of a license, and the same principle has been upheld by other Judges unanimously.

Of course the contention of the Government can only be, that existing in equity and morals, they ought to be made legal. I deny the existence of the equitable or the moral claim. No compensation ought ever to be given for the extinction of a privileged monopoly for which nothing has been paid to the State granting it.

Suppose two-thirds of the persons engaged in the trade were driven out of it by high license taxes, does anybody suppose that compensation would be given?

The probable upshot will be that public opinion will return a Parliament that will take a short-cut out of the difficulty, by that ready method of high license charges which is becoming so popular in many of the States of the American Union.

FÜRST BISMARCK.

GEORGE MORITZ WAHL.

Harper's Monthly, June.

BISMARCK was born of a sturdy, noble family, whose members had since the thirteenth century lived on their baronial estates in the North of Prussia. After his graduation in college and the University, and after a short service in the army and the judicial department of the State, he expressed his strong political views for the first time in the United Diet of Prussia during the years from 1847 to 1852. Loyalty to the royal house, adhesion to the law, and the constitution were the leading elements of his political creed in those days. After 1852 we find him as Prussian delegate to the Bundestag in Frankfurt, then as Prussian Ambassador to St. Petersburg, and at Paris, everywhere strongly representing his country, and striving above all to strengthen it within and without. His own people regarded him simply as a proud Prussian squire, and Napoleon III. as "*pas un homme sérieux*," i. e., not a man of consequence; but King William held a different opinion of this bold and singleminded diplomat, and chose him to steer the ship of state through the budgetless period, and it was on Sept. 29th, 1862, that in his address to the budget committee, he gave expression to the ever memorable phrase with which he has always since been associated, that it is not by speeches and resolutions of the majority, but by *iron and blood* that the great questions of the age are decided.

The progressive Deputies opposed themselves to Bismarck with the most obstinate resistance, and it was not until the Schleswig-Holstein and Austrian campaigns had been brought to a successful issue, that the House gave in its submission, endorsing the policy of the government and granting an indemnity by a vote of 230 to 75. On both sides the battle was fought with dogged determination, Bismarck stoutly defending his position, that the constitution invested the supreme power in the King, and that he who sought not his own welfare but that of his people, had a higher right to the final decisions of the highest questions in politics and legislation than majorities whose establishment depended more on chance than fitness.

The Schleswig-Holstein problem gave evidence of the innate strength of the man, who retained his calmness and guided to victory, in the face not only of foreign hostility and the opposition of the smaller German States, but in spite of the determined opposition of the House of Representatives, which as-

sailed him with unparalleled abuse, and charged him with bringing the country to the verge of destruction. The disposition of the liberated provinces by the treaty of Gastein, under which Schleswig was to be left *pro tempore* to Prussia, while Holstein should be governed by Austria, was an equitable one. But this matter was no sooner disposed of, than Austria began to intrigue against Prussia as of old, and in order to secure a preponderating influence with the smaller Prussian States, proposed that the Federal Council should have the ultimate decision about the future political position of Schleswig-Holstein. Bismarck saw his opportunity, declared the treaty of Gastein violated, re-entered Holstein, from which Austria, unprepared for a conflict, withdrew her troops, and amended Austria's proposal to the Federal Council by proposing a reform of the Union, from which Austria should be excluded, and a new constitution of the German Empire with the Prussian King as its leader. This was refused, the States sided with Austria, and Bismarck effected an alliance with Italy, who at once took up arms for the recovery of her Northern provinces. Prussia struck blow after blow upon Austria and her allies, who sought French aid, but Bismarck's firmness and sagacity bore him through triumphantly to the organization of a United Germany, and transformed the hatred and distrust of his countrymen into unbounded confidence and admiration.

Napoleon now awoke to a realization of the capacity of the Prussian statesman, and made secret overtures for an offensive and defensive alliance. Prussia was to assist him in acquiring Belgium and Luxemburg, and he would in turn recognize the Prussian annexations of 1866, and approve the admission of the Southern German States to the North German Confederation. Bismarck kept Napoleon in suspense by dilatory replies, and devoted himself to knitting the North and South together by means of a customs union.

It soon became apparent that Napoleon was being driven to war, and prompted to secure popularity by laying claims to the Rhine boundary. On the 19th July, 1870, Napoleon declared war, and Bismarck at once devoted all his energies to confine it to Germany and France, and by his publication of Napoleon's overtures succeeded in arousing the suspicion of all the powers against his ambitious designs. Russia kept Austria in check. The battles of Weissenburg, Wörth, Spichem, Mars la Tours, Gravelotte, the capitulation of Metz, the capture of Napoleon at Sedan, followed each other in rapid succession. France was humbled by an army whose organization Bismarck had perfected.

Returning victorious to Germany his sovereign conferred on him the title of Fürst with the princely domain of Schwarzenbeck, which he enlarged by purchasing the adjoining Freiderichsruhe.

The great task of his career had been fulfilled, German unity had been realized, and by the means which he had forecast, "iron and blood;" but never before in the history of the race were such grand achievements accomplished with so little bloodshed.

A RUSSIAN ESTIMATE OF BISMARCK.

Russkiya Viestnik, St. Petersburg, May.

ALL that we positively know about the most momentous event of German politics is that Bismarck has handed in his resignation and that it was accepted. There must have been some weighty reason for that, to be sure; but it is impossible to know it at present—this reason or reasons will remain a secret between the dismissed Chancellor and his young Emperor. Whatever the newspapers say on this subject is mere conjecture. Those again who presume to comment upon this fact as throwing an oblique light upon the great statesman, are underestimating the man who, *de facto*, ruled the destinies of the civilized world for the last thirty years, who united Ger-

many and raised it to the highest power it ever possessed, who raised the Hohenzollern dynasty to supreme authority in Germany.

Bismarck is the very incarnation of a patriotic statesman. We Russians surely have little cause to love him or to approve of his policy. But this is no reason why we should not confess that we have learned a thing or two from him, or that we should underestimate his importance for his own country. Having had the honor of being present at the Congress of 1873 in Vienna, we witnessed at the Castle of Schönbrunn the following *jeu d'esprit*: Bismarck in friendly conversation with the French representative, the Marquis d'Harcourt, said that he was sorry that he had been drawn into the arena of statesmanship; his personal preferences would be to lead a rural life and to promote the agricultural interests of his estates. Hereupon his interlocutor rejoined: "Your Grace will surely pardon me if I say that, as a Frenchman, I share with you that regret." We felt at that moment that, if the Marquis was a Russian, he would be justified in making the same remark.

In his choice of means to achieve his object, Bismarck was never hampered by conscientious scruples. He conspired with Italy against Austria, and with both against France. He was ready to use France for all that it was worth in opposition to Russia. He united with the socialists and liberals against the clerical party, and then he turned around and joined hands with the latter in opposition to the former. But this aside he was ever consistent as a trusty servant of the throne, a clear-sighted watchman and guard of the honor and security of his people. He was zealous to promote the interests of his country abroad, and inspired by the very genius of his nationality. This is what marks him out as the incarnation of a patriotic statesman. Much as we may object to his doings and methods, we must regard him with respect as the most brilliant historical phenomenon of our time; for history will surely accord him this distinction in the great future.

THE FEDERAL CONTROL OF ELECTIONS.

HON. THOS. B. REED.

North American Review, New York, June.

THE steady growth of the United States Government has been toward a democracy of manhood. What democracy has gained, it has always kept, in spite of the outcry of the previous monopolists of privilege.

The "proud Caucasian" of the South to-day is suffering from the same feeling which rived the hearts of the nobility and gentry of a hundred or two hundred years ago.

But why should not the citizens of each State be allowed to manage their own affairs. Let them wrestle with their problem alone. It is theirs; let them manage it. I believe that no community can permanently enthrone injustice; that all the laws of this universe are working towards larger liberty, greater equality, and truer fraternity.

But so far as Federal elections are concerned, the plea of domination of the Caucasian, by the numerical preponderance of the colored vote, has no foundation in fact. The man from Mississippi or from Maine when he goes to elect a member of Congress does not go to the polls as a citizen of Mississippi or Maine, but as one of the people of the United States.

The member from Mississippi whom the one elects, and the member from Maine whom the other sends to Washington, must unite in making laws for both, and each has a right to demand that his co-representatives shall be elected according to the law of the land.

The object of assembling Congress is to declare the will of the United States. How can that will be declared if there are more than twenty members returned to the House who never were elected, whose very presence is a violation of the Constitution of the United States. Still less will the will of the people be declared if those twenty men shift the control of

the House from one party to the other. All free countries are governed by parties; and if fraud changes the very principles on which it is governed, how can it be justified.

The Southern whites argue that inasmuch as the right of suffrage has been conferred on the negro and inasmuch as he is a majority in many of the States, the white people who pay taxes are in danger of being overwhelmed, and will never submit to be overwhelmed by colored barbarians, as long as the evil can be averted by the simple measure of stuffing the ballot-boxes; a measure which, admittedly an evil, is justified as a necessity of self-defence.

But this justification does not touch the subject of Federal elections. Every Southern man knows that there is no possibility of negro domination in the United States. No Federal taxes will ever be imposed by the negro. No Federal controls is within his power.

If all this wrong at the ballot-box is necessary to preserve a proper local State Government, to keep the Caucasian supreme in the State, it cannot be contended that it is necessary for Caucasian supremacy in the United States. If it is a race question, is there any reason why the white man in the South should have two votes to my one? Is he to suppress his negro and count his vote? Among all his remedies he has never proposed to surrender the representation which he owes to the very negro whose right to vote he repudiates.

The remedy appears to be to let the Southerners govern their own people in their own way, free from Federal supervision of the ballot-box, and to let the country assume at least the count and return of its own elections. If the claim of the South to govern itself under any violation of law is sound, there can be no soundness in its claim to govern us in the same fashion.

PUBLIC CONTROL OF THE TELEGRAPH.

BRONSON C. KEELER.

The Forum, New York, June.

CHINA is the only country in the world in which the postal service is conducted by private enterprise; and the only country in the world, of any importance, in which the telegraphic service is so conducted, is the United States. In nearly all civilized lands these two functions are held to belong properly to the government; even China concedes this, at least in part, as to the telegraph.

Investigation in 41 countries show that 61 per cent. of the telegraph lines of the world are owned and operated by governments. Of the sum total of all lines, those in the United States constitute more than 30 per cent. or 248,920 miles, of which 245,920 miles are under private enterprise.

Excluding this country, about 88 per cent. is under control of the government, and leaving both the United States and Canada out, fully 95 per cent. is so controlled.

Careful comparison shows that in mileage, relative number of offices, popular use of the telegraph, and cost of sending a message, we are not in advance of leading countries, and that we are behind some of the inferior ones.

Investigation further shows that throughout the world the telegraph system, as conducted by governments, is efficiently, economically, and honestly managed, and that no country would any more consider a proposal to sell its lines to a company, than the people of the United States would entertain one to transfer their postal department to private enterprise.

England can furnish us the largest experience as a guide in our inquiry. In negotiating for the purchase the terms of the government were exceedingly liberal. The six telegraph companies received a sum equal to twenty times the net profits of the business for the year ending June 30, 1868.

The effect of these terms was to advance the shares on the Stock Exchange, and the Government in acquiring 77,000 miles of wire and equipments, paid \$32,108,214, an average price of \$416 per mile; while the French Government built and

equipped 68,000 miles at less than a cost of \$66 per mile; the former government paying over thirty-two millions for what cost \$11,000,000, and was then worth \$8,000,000.

Notwithstanding the enormous price which the English paid for their lines, they are satisfied with their bargain, and it is a noteworthy fact that every prediction made by the opponents of the change has failed of fulfilment, and that every prophecy made by its advocates has been more than verified. Offices in one year were doubled, rates have been reduced, being now the lowest in the world; while the service has become more prompt, efficient, and accurate, and now the public look back with surprise on the claim that the business could be better conducted by private enterprise.

We may profit by England's experience. They had several companies to deal with; we have, practically, but one. The Western Union Company is stocked and bonded for \$100,000,000; the plant can be duplicated for about \$35,000,000.

The practical step is for the Government to construct lines between the leading cities, and to compete, as a determined opposition company would do, and when the shares of the Western Union shall reach a reasonable price in the open market, let the Government buy them; then there can be no corruption. Sixty-five American citizens have a moral right to organize competition; have not sixty-five millions the same moral right? A proposal to lease existing lines, or to "compensate" somebody for nothing, should not be entertained; there should be no thought of compensating beyond refunding the capital actually invested in the plant. Why should the people pay more for a thing than they can get another just like it for?

We ought not, in initiating the Government ownership of telegraphs and railways, to commit the unutterable folly of burdening with mortgages our children to the tenth or twentieth generation, simply in order that a man who has pitched his expectations too high may not be disappointed. The telegraph offers a good opportunity for beginning aright.

TRADE WITH SOUTH AMERICA.

ALFRED BALCH.

Century, New York, June.

THE Pan-American Congress was a good thing, and will have in time some good results, but one of these results will not be any increase of our trade with the South American republics. If United States manufacturers want to sell goods to South America, the goods must be of the kind the people want. To Colombia, for instance, have been shipped from the United States—and may still be shipped—colored prints. These have been bright and pretty, and such as have sold well in this country. But the majority of Colombian ladies wear nothing but black and white, and the peon women will wear only ugly purple prints with white spots, such as their mothers and grandmothers have worn before them. Consequently no one in Colombia will buy our prints. Standard United States white cotton is woven twenty-seven inches wide. But cotton goods in Colombia can be carried into the interior on pack mules only, and a mule cannot carry a pack more than twenty-two inches long, as otherwise the pack will gall the hips and shoulders of the animal. The English and Germans understand all this and make their cotton goods of the proper width, and thus monopolize all the trade. Moreover, the importer or jobber of the coast of Colombia has to give the merchants of the interior long credits, from six months to a year. Such credits make it necessary for the importer to have a large capital, which he by no means always has. So he relies on the support of his correspondent in England or Germany, who must be prepared to give credits varying from one to two years. And these correspondents are helped by the German and English banks. But United States manufacturers could not give the necessary credits, because they could not appeal to United States banks to help them out. What

bank in New York would advance money on notes signed by South American merchants? Under these circumstances, does not the idea, that we can get this trade by holding a Pan-American Congress, by making a big "hurrah," or by glowing speeches on the identity of republican government north and south—than which no greater bosh can be talked—sound ridiculous?

NEW ENGLAND AND THE NEW TARIFF BILL.

The Forum, New York, June.

IN her early history New England's prosperity was the result of her agriculture and commerce. Her lands are now worn and infertile, and the highly restrictive tariff of 1824 struck a deadly blow at her foreign commerce, and compelled her to turn her attention to manufactures. In this department of industry she soon took a leading part, which she has held for nearly half a century, but competitors are rising on all sides, and to-day the West constitutes her sole market. Even here a competition has sprung up, against which New England can have no protection; her rivals are protected against her cheap and productive labor, not by congressional but by railroad tariffs. During the last decade the precedence of New England in manufacturing has been in constant peril, and in some articles she has already given up the contest.

The raw materials of her manufactures are not produced within her own borders; a great part of the food on which her people subsist is brought over long lines of railroad, and it is evident that she cannot buy her raw materials from Southern and Western States, pay costs of transportation both ways, and sell in competition with local rivals. But New England has no outlet for her labor and intelligence in any other industrial department save manufactures. Her people must either live by manufactures or go West and grow up with the country. With rivals at home and abroad calculating closely every item of advantage over her she must "lay aside every weight" and run the race. She must cease to follow Pennsylvania and must pursue her own interest. In short, she must produce all her wares at the lowest possible cost. She has cheap and efficient labor, and should now, with her united political power, demand the removal of all taxes on all articles that she employs in manufacture.

The new tariff bill is fatal to her continued prosperity. It proposes to increase the rate of taxation on many raw materials. It transfers some of the most important articles from the free to the dutiable list, and on some of them it imposes heavy duties. Moreover, it increases the duty on all food products, a great part of which New England must buy from other regions. It may be said that she has a counterpoise to these drawbacks in the increased prices which the bill insures for her finished manufactures. On the contrary the proposed tariff instead of protecting her against competition will create new competition.

Our farmers are unhappily in the same condition as the manufacturer. The agricultural surplus is increasing faster than the demand in the home market, and the farmer cannot sell because the foreign consumer cannot sell. The new tariff bill not permitting us to buy. If our farmers have to throw their whole surplus on the home market, it will reduce the prices of the whole agricultural product, and the farmers would be to that extent less able to buy the products of the manufacturer. These are the conditions which imperil New England's prosperity. The home market is ten times as valuable to her as the foreign market, and she should watch closely all measures calculated to impair it. The way to expand the purchasing power of the home market is to let the world come and buy our surplus products at high prices and pay us for them in the products which they can produce more cheaply than we. The tariff bill is fatal to Southern and Western farmers, and when they fall New England will fall with them. She has the fate of both in her keeping, and it remains to be seen whether she will continue to amuse herself in aiding Pennsylvania iron masters to build a wall around her deserted factories.

SOCIOLOGICAL.

POLITICAL ECONOMY AND SOCIAL REFORM: A PROTEST.

FREDERICK DOLMAN.

Westminster Review, London, June.

IN the public movement of the times there is no more remarkable feature than the conflict which has arisen between the science of political economy and the religion of social reform. From being his close ally, many an advanced politician has come to regard the economic text-book as a contemptuous antagonist. Yet surely it is not for Liberalism, whether in politics or religion, to profess indifference to the teachings of science. The works of Adam Smith or John Stuart Mill may be true or false, the creation of scientists or the production of quacks, but applying them to the practical politics of to-day, the weight of their authority is not in favor of those who oppose fundamental changes in our social system. There are passages in the writings of both which could doubtless be turned to account against some measure which we radicals advocate, but their whole teaching, and the tendency of their writing surely throw far more light upon the group of measures by which we hope to ameliorate the lot of the working masses, than do dreary iterations of the *non possumus* and the sickly laudations of the *status quo*. Neither Adam Smith nor John Stuart Mill subscribed to the doctrine of inertness and inaction—that the existing society is the best of all possible societies, that want and misery we must have always with us, that there can be no great increase in the sum of human happiness. The taxation of ground values, for example, is the subject of a special recommendation at the hands of Adam Smith, who insisted that it would not raise the rent of houses, but fall altogether upon landlords, who act always as monopolists, and in all cases exact the greatest rent which the tenant can pay. It would be well, too, if those who would excommunicate Mill from their counsels would remember that when many of them were in their infancy, he gave his *imprimatur* to proposals as large as any to which any section of the liberal army is now pledged.

Again the proposal of a graduated income tax must of course stand or fall—economically speaking—by Adam Smith's four canons of taxation. They are the alpha and omega of the subject. Liberals can have no quarrel with Adam Smith's definition of equality of taxation. "The subjects of every State ought to contribute to the support of their governors as nearly as possible in proportion to their respective abilities." Is that not precisely the ground we Radicals take in advocating a graduated income-tax.

Mill's hostility to these views must be regretfully admitted; he regards it as a tax on industry and economy, but he admits that the principle of graduation seems just and expedient as applied to legacy and inheritance duties. The one proposal seems a good offset for the other.

Passing to the compulsory limitation of the hours of labor, Mill contents himself solely with the economic aspect of the question, and while he concluded that in the then existing circumstances the proposal was one which he could not recommend, he considers its merits and demerits dispassionately and fairly.

Leaving specific questions for abstract principles, Adam Smith's dictum on the question of freedom of contract is that "Every man as long as he does not violate the laws of justice, is perfectly free to pursue his own interests in his own way." Cobden, a true disciple of Adam Smith, when the sacredness of freedom of contract was invoked in opposition to the Factory Act's, replied that "freedom of contract was sometimes freedom of coercion." In the matter of unrestricted competition, too, we find Mill stating that he is not charmed

with the ideal of life held out by those who think that the normal state of human beings is that of trampling, crushing, elbowing and struggling to get on. Let it be remembered, too, that Mill expressed the opinion that the ultimate form of society would be coöperation and not individualistic, and that the present system of private property has his strongest denunciation. The social reformers who make Mill their *bête noir* because he has sometimes been quoted against them, instead of regarding him as their pillar of fire by night and pillar of cloud by day, forget his plea that we are too ignorant of what individual agency in its best form, or Socialism in its best form, can accomplish to be able to decide which of the two will ultimately prevail; and that Mill declared for equality of opportunity as the only possible alternative to communism.

THE EIGHT-HOUR LAW AGITATION.

FRANCIS A. WALKER.

Atlantic Monthly, Boston, June.

ONE of the familiar pleas in favor of an eight-hour law is that a larger amount of leisure time is the laborer's rightful share in the great increase of productive power derived from the discoveries and inventions of the age. Even if this means that they are to forego some part of the enhanced wages which they might expect to realize from working the old number of hours, it is still their right to take their benefit in this form if they elect; and as to the talk about the inability of the working classes to make a good use of their leisure, I regard it as the poorest sort of pessimistic nonsense. Work, hard work, and a great deal of it, is good for man, but the stern severity of nature within our zone and the general hardness of the human lot, are not likely to be soon relaxed to any dangerous extent through all the inventions and discoveries of which the human mind is capable.

A second plea for the eight-hour law bases itself upon the theory that, on the whole, and in the long run, labor continued through only eight hours, will yield as great a product as labor continued through the present varying term of ten to twelve hours. Now, fifteen hours was about the average working day in factories and workshops, when the outcry for shorter hours first directed the attention of the legislature to the subject; and it is the general opinion of intelligent and disinterested men, that every successive reduction in the hours of labor from that point until the limit of eleven hours a day was reached, in ordinary mechanical pursuits, effected no loss whatever in the product, but rather a positive gain. I believe, too, that in some communities like Massachusetts, the reduction from eleven to ten hours has been accomplished without any appreciable loss to production, but while no general consensus of intelligent opinion on this point has been reached, the demand for a sudden reduction to eight hours is somewhat startling. There probably are some trades and handicrafts in which the laborer is capable of applying all his available energy in eight or nine hours; but that an eight-hour, or even a nine-hour day could be legally enforced for all occupations without a considerable loss to production, is not borne out by any facts.

The third plea for an eight-hour law is, that the reduction to hours would provide for the employment of more hands, and thus relieve the army of the unemployed. But if the employed are to produce as much work in eight hours as formerly in ten, the old number of workers will suffice. If on the other hand less is to be produced in eight hours than in ten, additional laborers cannot be taken on without a general lowering of wages. Whatever may be said for an eight-hour working day, and I have conceded that not a little may be urged in its favor in some trades, the plea that it will set the unemployed at work is utterly fallacious. The failure of employment for a certain portion of the population is not found in the fact that

those who are employed work as long as they do. *The longer and the harder a man works within the limits of his strength, the more work he makes for others.*

EIGHT HOURS.

GEO. E. MCNEILL.

Dawn, Boston, May.

THE universal movement for the establishment of the eight-hour work day is a movement for the home and the home-life of all who toil. It means aspirations for better things by and for the producers. It means higher wages to the wage worker, and less profit to the capitalist, an increase in the amount produced, and a cheapening of the product. It means in the words of Ira Stewart, "More workers thinking, and more thinkers working." It means a lessening of intemperance, prostitution, vice and crime, and their final elimination. The eight-hour movement brings hope to the hearts of the almost hopeless. It revives the spirit of manhood, it gives dignity to those who have suffered from indignity. It holds out the boon of leisure, the most sought-for prize of all men. Eight hours means more work, wealth, and health. If the man out of work lessens the wages of the man at work, then wisdom as well as justice dictates that work should be so distributed that all may find work, and eight hours is an effort of the organized, moralized laborer to help the unorganized and demoralized laborer, by sharing the opportunity to labor with him.

THE CONTRACTION OF LABOR.

Die Grenzboten, Leipzig, May.

THE elaborate plans of the working-man for the inauguration of the eight-hour working day, from May 1st, amounted practically to failure; but the problem is by no means disposed of, and in anticipation of its recurrence, it is well to have a clear idea of the results of its introduction.

The laboring man takes it for granted that he will receive the same pay for eight hours' work that he now receives for ten or twelve hours, but this is simply impossible. The collective income of the people is the sum of the goods produced in all departments. The wages which each man receives is the estimated proportion of his contribution to the common stock, and will purchase only a corresponding proportion of the goods he wants. It will be readily seen that if we were in a position to produce fifty per cent. more goods in every department than we now do, there would be fifty per cent. more to divide, and we could live better. The wages would still be the estimated proportion of the individual contribution to the whole, and assuming that the rate remained unaltered, the goods would be so much cheaper that the same money would purchase fifty per cent. more of them.

The same principle would attend the introduction of the eight-hour day. It is true that to a certain extent our well-being is determined by what may be termed accidental causes. For example, the price of the simplest necessities of life is determined by the quality of the harvest. It is also to a certain extent true that men can work more energetically over a short period than over a long one. But after making due allowance under these heads, the broad fact remains that the amount of wealth annually produced is determined by the amount of labor applied to its production. The machinery employed has its limit of capacity, and if in future it is to be kept running eight hours instead of twelve, the products of industry would be one-third less than at present; and of course as a nation we should have one-third less to line out; and assuming that wages remain the same, their purchasing power will be lower, for as already said, each man's wages is the estimated proportion of his contribution to the common stock, and the money being only a medium of exchange, will purchase only a like value of other commodities. In vain

would be the attempt to ship the burden upon the employers. The goods produced in an eight-hour day will not meet as many necessities as the goods that might be produced in a twelve hour day.

But this is not the only consideration. There are a very large number of employers who even now find it very difficult to breast the stream. The eight-hour day would swamp them, and they and their hands would be in the market clamoring for work, and ready to take it at any price.

Another result of the contraction of the hours of labor would be enhanced prices, which would shut us out from foreign markets. To avert this, the Labor Conference at Berlin exerted itself to secure a uniform reduction of the hours in all civilized countries; but given the universal acceptance of the eight-hour day, the simple result will be a general reduction in material well-being. It will work injury to the employer certainly, but it is a two-edged weapon which will work still more injury to the laborer. The nation's income is what it produces; the individual's income is the estimated proportion of his contribution to the common stock. We cannot produce a third less and continue to live on the same scale of comfort.

THE SOCIAL VALUE OF THE TIME GAINED BY THE EIGHT-HOUR MOVEMENT.

EDITORIAL.

Andover Review, Boston, June.

ACTUAL experiment will make it appear how much, if any, loss will be incurred by reduction in the hours of labor. In some industries, where rapid and complicated machinery is used, probably as much work can be done in eight as in ten hours. Masons and carpenters, taking the year through, will probably average as much time, but we are evidently experimenting on a very close margin.

But what is the value of the new time gained to the laborer himself? Former reductions meant rest. But the man who works ten hours in ordinary manual employment (we make exceptions of the most exhausting industries) is not an over-worked man, for his physical system makes no protest against the amount of time; and even if it did, he would have no grievance beyond that of multitudes of brain-workers who cover ten hours or more in their daily task. Although some will spend the time in idleness and dissipation, to the majority of the skilled laborers the extra time will represent an advance toward social position.

Socially the wage-earner suffers by comparison with the clergy, the school-teachers, the literary workers, who may labor the same number of hours, and, on the average, receive no higher pay. The social advantage will remain on the side of the brain-workers until the various classes of manual laborers have sufficient leisure for mental improvement. The opportunity for money-making puts trade above the mechanic arts socially, for money means a certain amount of culture, books, pictures, travel, social entertainments.

The average salesman may not be better paid than the mechanic, nor be his superior in education, nor excel him in manly traits, but he shares, by reason of his occupation, a higher social position.

Manual labor at six hours a day with the same wage as now, and the advance in social rank would be much faster than by doubling the present wage and increasing the day's work. Time is more than money.

Compare the wage-earner with the agriculturist. The small farmer works more hours at seasons than the factory operative, but he is his own master. He owns the land, or is struggling for ownership. In a small way he is a recognized capitalist and he is a citizen with permanent holdings and with a recognized influence. His enforced leisure is often put to good account in reading, and in discussions. His position in

the community is accepted from tradition, whether he may or may not fall below it.

We believe that the leaders of labor organizations are right in seeking to equalize the condition of the manual laborer socially by the gain of time for mental improvement. At first many will waste the greater part of time gained, but some will use to advantage until, at length, the elevation will widely extend: working-men will take a more intelligent interest in politics, become better leaders in organizations, and will advise educational campaigns in the place of strikes. Labor will then be intelligently represented in both State and National legislation.

Evidently labor is on the road to power, and the safest thing for society to do is the generous thing, namely, to see that the road lies through intelligence and social recognition, rather than through violence and greed.

RIGHTS AND WRONGS OF THE RED MAN.

INDIAN COMMISSIONER T. J. MORGAN.

Our Day, Boston, May.

WHAT is termed the Indian problem is only a phase of that broader race problem with which the people of the United States have always been confronted. The controlling factor in our national life is Anglo-Saxon, and Pilgrims and Puritans combined have been able to dictate the course of legislation, and in a great measure to control the course of our national development. Other peoples have come to our shores and been assimilated. The first great rivalry of races on this continent is practically ended. The English type of civilization is securely established.

The Africans of the Southern States present a greater difficulty, but we have struck from them the shackles of slavery, lifted them to the plane of citizenship, and will not rest until they shall be in the complete enjoyment of political equality; and in view of what we have done, it seems a little strange that there should be any question about the possibility or desirability of the complete assimilation of a little band of 250,000 American Indians. It is true that we have made no progress in this direction in the two hundred and seventy years that have lapsed since the Pilgrims first met these children of the soil at Plymouth Rock. We have failed to assimilate them; they have rejected our civilization. They retain for the most part their own languages, superstitions and barbarous customs. They distrust us, and we despise them. But it was hardly possible that any progress should have been made while each Indian tribe was regarded as an independent nation, occupying its own territory as a sovereign people, subject only to its own laws. Nor is the idea of these people as conquered nations any more tenable. The American idea of national brotherhood, of equality of rights, leaves no place in our scheme of government for either slaves or subjects.

The cruel and inhuman theory which regards all the redmen as savages fit only for extermination, does injustice to the many noble traits of the Indian's character. For the saying that "the only good Indian is a dead Indian," it would be more in accordance with the truer sentiments of the American people to substitute the saying that the only good Indian is an educated Indian. Nor can we continue to keep them as wards, feeding and clothing them, and assume the entire responsibility for their keeping, shutting them up on reservations from which white men are excluded. The one way to treat them is not as American Indians, but as Indian Americans. They are fellow-citizens, entitled to the same rights and privileges, bound to sustain the same responsibilities, and perform the same duties as the rest of us. They are entitled to all that the rest of us are entitled, and no more. They are under obligations to contribute to the national prosperity no less than any other class of the population. They are not independent nations. They are citizens of the republic. They are

not savages; in some rude virtues they excel us. They are not vagabonds; they are capable of various productive industries. It is their right and their duty to assimilate with the national life, and to throw aside the blanket for the citizen's dress, abandon the chase, and adopt our industries; substitute for polygamy, monogamy, for the tepee, the permanent home; discard the tribal organization with its chiefs and communism, and accept of lands in severalty—the rights of property—and the ballot. Land in severalty and citizenship without an English education would be of little value to the Indian.

Land, law and education are the three things needed to make complete American citizens of the rising generation.

OUR CIVILIZATION AND THE MARRIAGE PROBLEM.

HIRAM M. STANLEY.

The Arena, Boston, June.

It is an induction of historical science that the largest of social entities, which we term a civilization, is an organism; it is born, grows, culminates, declines, dies. But while the individual civilization dies, civilization still lives. An increasing heritage of culture is handed down to each succeeding civilization. The cause of death of societies, as of individual organisms, is the loss of the assimilation and reproductive power of the cells.

The individual is for the society what the cell is for the body. The body politic dies a natural death through the inability of the individual member to sustain himself and to worthily reproduce himself. In this way, one civilization after another perishes; a vigorous people grows into a civilized nation, wealth and art find place, corruption creeps in, the new generations fail in the work of progress because the renewal of individuals is left to the unfit, and the civilization dies. Sometimes the civilization is regenerated by an infusion of barbaric blood, as in Roman life; but it often perishes as in the case of many Asiatic, African and American States. Our civilization, however, on account of its cosmopolitanism, cannot be regenerated by infusion of fresh blood. Regeneration, if it come, must come from within. The age is essentially a scientific age, and the only salvation for our society lies in our recognition and adoption of the necessary means.

The measures imperatively required for the arrest of social decay are not the alleviatory but the eliminatory. Ethical, educational and religious organizations take the individual and endeavor to mould a nature, but nurture is infinitely weaker than nature. The nature given by parentage and heredity is the chief element in character. Nurture can only develop what is given in nature. The stream of life is largely renewed from the scum of society, the highest classes either not marrying or not begetting children. Such a state of affairs is simply suicidal. Since natural selection fails so largely in the human species resort must be had to artificial selection, and that very speedily. The drunkard, the criminal, the diseased, the morally weak, the brutish, should never come into society. It is no good trimming the branches, the axe must be laid to the root of the tree. A reckless individualism is responsible for the sorest ills of modern life. Perfect freedom with reference to marriage and reproduction is a wild license which leads society into inevitable decadence and ruin. With birth the evolution is nine-tenths completed, therefore the most vital interests of society lie in caring for the unborn, not the born; and it is insane folly to leave this to the ignorant and thoughtless desire of the individual. Death itself to the reflecting mind is less serious than marriage. Death is a mere pause, but marriage unrolls the lot of numberless generations.

A great difficulty in the way of improving the human race is the tendency to sterility in those whose qualities are most

desirable for reproduction. The pressure of high specialization tends to destroy both function and desire. It seems possible that in the fierce competition of the near future when the earth shall be practically peopled, the great body may tend like the bees to become specialized working neuters, the breeding to be done by a few highly differentiated forms. The tendency to infertility in many of the best specimens of mankind of both sexes should certainly be checked. This is the true direction of reform. The effort to help the helpless, and reform the incorrigible is unavailing. It is high time for civilized and mature men in a scientific age to put away all childish romanticism and sentimentalism as to the marriage relation. The destiny of mankind should not be left to ignorant caprice and romantic fancies, or to considerations of rank or money. The matter which most vitally affects the well being of society and the destiny of the race, should be regulated by trained specialists.

BUSINESS SELF-RELIANCE FOR WOMEN.

THE CARE OF PROPERTY.

The Home-Maker, New York, June.

If a woman has come into possession, by saving or otherwise, of a sum large enough to be invested, there comes a perplexing question, "How can I safely invest this sum?" This question she should decide for herself and not throw the responsibility on some one in her family whom she regards as a capable adviser. The question then arises, "What constitutes a good investment?" It is one that yields sure returns at convenient intervals, and which at some future time can be turned into money without expense or loss. A good registered bond is said to be the safest and least troublesome investment for a woman. Government bonds head the list, followed by some State, county and town bonds. Of the latter all are not equally reliable and discretion must be used. Corporation bonds and mining stock are best let severely alone. Ranking next to government bonds and preferred to them by many conservative investors, because of the higher interest, come bonds and mortgages on real estate. Money is usually loaned on one-half the value of improved property, and one-third the value of unimproved. If there are buildings on the estimate they must be insured for the investor's benefit.

Loaning money for business purposes is seldom a good investment for women, and certainly not for one without knowledge and experience. Friendship loans are a rock upon which tender-hearted women frequently wreck their financial ship. One simple rule governs this case—never loan more than you can afford to lose.

If you have inherited real estate that is improving in value or is not likely to depreciate, it is usually best to retain it. In retaining it it is wise to be content with a moderate rent from a thoroughly reliable tenant. General Butler, in advice to young men on the accumulation of property, counsels them to watch the sheriff's sales, as a desirable piece of property may often be secured for a small sum in cash and a long-time, easy mortgage for the balance. I do not know why such a course should not be equally profitable for a single woman in a salaried position. Caution should be exercised in disturbing a safe investment for the prospect of gaining a higher rate of interest. Conservative business men in the East regard six per cent. as the highest rate compatible with safety.

THE LORDS AND THE SWEATING SYSTEM.

BEATRICE POTTER.

Nineteenth Century, London, June.

THE Select Committee of the House of Lords appointed to inquire into the Sweating System has submitted its report. The inquiry was originally confined to the East End of London, but was subsequently extended to the principal provincial

towns. The lessons to be learned from it may be summed up thus:

There is no sweating *system*, for sweating is neither co-extensive with, nor peculiar to, any form of industrial organization. It is an abuse (happily unsystematized) of the right of unrestrained contract between employer and worker.

Sweating consists in (1) an unduly low rate of wages, (2) excessive hours of labour, (3) the unsanitary condition of places in which work is done.

Sweating is possible because of,

I. The presence of cheap workers whose characteristics are an indefinitely low standard of life, and usually a want of skill.

II. The absence of an employer responsible to the State and to public opinion for the condition of his workers.

III. The prevalence of home-work or small workshops hidden away from inspection and the regulations of trades unions.

These three causes are so inter-dependent, that if one of them were removed, the other two would as a matter of course cease to exist.

As regards the first cause, it may be observed that the cheap workers are divisible into two classes—a small proportion of Jewish immigrants, and a large indigenous class of women, young persons and children, working for pocket-money or supplementing the wages of semi-dependent husbands and fathers.

The competition of the Jewish immigrants is practically limited to the boot and shoe trades. With respect to them, the Lords' Committee "are not prepared to recommend the enactment of laws similar to those of the United States against the importation of pauper and destitute aliens," but "they contemplate the possibility of such legislation becoming necessary in future."

The second cause of sweating may be best explained by a brief contrast. The mill-owner, coal-owner, or large iron master is compelled by the State to provide healthy accommodation, to regulate the hours of labour of women and young persons, to see to the education of children, to guard against and insure all workers against accident. Public opinion observes the actions of a responsible employer in the open light of day. Willingly or unwillingly, he must interpose his brains and his capital between groups of workers on the one hand and the great mass of conscienceless consumers on the other. These are the services exacted from him by the community. He is, in fact, the first link between the private individual intent on his own gain and the ideal official of the socialist State administering property in trust for the people. In the sweated industries this typical figure, the responsible employer, is not to be found.

This brings us to the third cause of sweating. The irresponsible employer or his cheap workers, or both, are hidden away in some domestic workshop, which official inspectors and the public either do not know of or cannot. The labourers in these workshops are incapacitated for combination by the isolation of their lives, and are carefully excluded by special clauses from the protection of the factory and workshop Act. Their employer's power of exaction is therefore practically unlimited.

From what has been said it follows that the remedy for sweating is legislation, which will either do away with the home-work or small workshop system, or will so modify it as to enforce by law the responsibility of *all* employers, even on the smallest scale, for the welfare of their workers, and of all property owners for the use of their property.

IN *The Chautauquan* for July, Charles L. Norton, on "The Follies of Social Life," says: "If the average well-to-do-American spent as much time as his wife and sisters do in changing attire and making visits, it would have been impossible for him to accomplish all that he has effected in the way of material advancement."

LITERATURE.

POETS AND PURITANS.

JOHN G. DOW.

Macmillan's Magazine, London, May.

HOWEVER history may change its countenance, the one problem which is the heart of it remains everlastingly the same. Through all thought and action, all civilization and life, in every age, there beats the sombre monotone of one question—What does it mean? Human destiny is a problem always waiting to be solved, and according as men have interpreted it, so have they lived. Nations and races have felt its burden and risen to its inspiration. They have made life beautiful with the radiance of Greece, strong with the strength of Rome, ponderous as Egypt, proud as Israel, dark with the ugliness of Islam or of Scotland, according as the eternal tone sounded in their ears. And so, too, individuals make believe to fill the brief hour with light and song, and try to forget that they were born and have to die. Or they turn away from the music and the mirth, and wrestle drearily with the destiny of death and hereafter, forgetting meanwhile that they might live. But from the book of Job to *In Memoriam*, humanity is only a rock around which surge the waters of the Infinite, and its clearest light is hung about thick and dark with the shadow of destiny.

The true significance of the problem is not as it questions the darkness, but as it relates to the light. Death reveals no secrets, but life puts us riddles which we must solve or perish. Even religion bears out the justice of this view of the problem, the true reading of which is not "What shall become of me when I am dead?" but, "What does this life mean to me?" Even where he finds a new and stronger life accruing to him from a belief in the supernatural, he still must begin with the facts around him, and translate his Divine faith to meet the issues of human affairs. These two sides together form the medal of life, a medal on whose obverse may be traced sprigs of flowers, implements of toil, and weapons of battle, and at the foot a skull and bones, but on the reverse there is written a hieroglyphic which no eye can read.

Perhaps nowhere else in the history of a nation do we find the two sides so absolutely and irreconcilably dis severed, as in the antagonism of parties which reft asunder English life in the early part and middle of the seventeenth century—the one party lightly smiling on the flower-sprigs and the battle-gear, the other too darkly pondering the hieroglyphic. Cavalier and Puritan may be taken as in a sense representing the comedy and the tragedy of life, its finite and its infinite, its natural and its supernatural. Their opposition presents only a partial phase of the profounder problem. To Chillingworth's quaint and pathetic humor the struggle was only between publicans and sinners on the one side, and scribes and pharisees on the other.

The Puritans early betrayed an antagonism to the stage, founded on religious principle; Shakespeare was abused and anathematized as heartily as Dryden or Congreve; and long before it had assumed the supremacy, it had driven poetry and the drama into open protest. The incomplete, gaunt ideal of the Puritan, so forcibly obtruded, impelled the Cavaliers to lay an exaggerated emphasis on the other side of life. Their joyous temperament sought only the light of ladies' eyes, the sparkle of the wine-bowl, and a song that had the ring of Rupert's march in it.

We observe the limitation of the Cavaliers' view of life, its want and waste, its frivolity and insipidity, its elevation of flirtation and coquetry into man's chief end, its regardlessness of exalted motive, except when the war-note sounds, and then a thrill of bravery leaps into words eloquent of the ideal soldier:

I could not love thee dear so much
Loved I not honor more.

It is possible that too much, as well as too little, may be made of the good things of life. If the kingdoms of the earth and the glory of them were to the Puritan the allurements of Satan, the Cavalier was only too ready to build up therein a heaven of his own. Neither saw the full meaning of the vision of life. The Puritan recoiled from its glory and its bounty, as from something that imperilled his eternal welfare. The Cavalier with his limitations was unfit to realize its deeper purposes. If the Puritan wanted sunshine, the Cavalier wanted shadow. If the Cavalier lived too much like the butterfly, the Puritan lived too much like the worm. The Cavalier was wedded to sensuous joys, and the Puritan solution of the human problem was a divorce between spirit and sense. They relegated this world and this body to the companionship of the Devil, and sought their human consummation through the development of Spirit alone. The spirit of man will not endure this divorce. The physical organism cannot be peeled off. No agony of asceticism or of religion can ever purge away the sensuous nature. The highest life is as much a life of the seen as of the unseen universe, and whether he be a fanatic or a philosopher, it is only by a mutilation of his being that a man can reach the Beautiful gates if he perpetrates this divorce between spirit and sense. Religion faces the problem with the question "What will become of me when I die?" and poetry approaches the problem from its other aspect with the question "What is the highest meaning of this life for man?" The solution of the problem involves the harmonizing of its two aspects. Poetry turns to the light, and finding that man's destiny is more concerned with health here than salvation hereafter, it seeks to unravel the finite ends of those threads which stretch into the infinite, and to weave them into an harmonious woof blended with shining colors of "the light that never was on sea or land."

IBSEN AS A DRAMATIST.

HAMLIN GARLAND.

The Arena, Boston, June.

IBSEN not only represents the latest phase of dramatic writing, but he stands (consciously) for the idea of progress in art. He may be taken to represent the whole movement in art commonly called realism, but which might be called "modernism." Realism in its broadest meaning is simply the idea of progress in art. Ibsen is a realist, first, in his choice of themes. He is not content with the themes common to dramas. He deals with life and modern life. His choice of theme in itself announces a widening of the domain of the drama. No longer restricted to the cardinal passions, love, fear, hate, jealousy, revenge, all emotions and especially new, distinctively modern and intellectual emotions, are to be used as basis for the coming drama. Life is to be depicted, not love-life. Sexual attractions, perplexities, intrigues do not form life, but only part of life. In the reality of Ibsen's plays the soliloquy is lost—that ancient device, by which the hero tells the gallery that his heart is breaking, while the villain explains the plot and unfolds his wickedness. There are in Ibsen's dramas, on heroines, villains and heroes. Their race is run. The accommodating gentleman who keeps things stirred up through four acts in order that the hero may display himself, is out of business in this modern drama.

In the melodrama and romantic play no matter what happens we remain tranquil. Though the heroine be burned at the stake and the hero thrice set upon, we know that through flame and flier, through bolt and bar, in spite of leagues of land and wastes of sea, in spite of villainous hate and justice bought, they will come forth vindicated and unharmed in the joyous fifth act. We know this and yawn. But in the plays of Ibsen we do not find ourselves able to predict what changes

may come, for the reason that the action springs from and depends upon the characters.

Finally, Ibsen's treatment of women stamps his radical departure from the old standards more clearly, perhaps, than any other point. The feudalistic woman has been for centuries either a sovereign or a servant, a heroine or a buffoon. In the ordinary drama she is long-suffering, patient and beautiful, or is pretty and provokes laughter. In the romantic drama her bodily allurements have been harped upon and exaggerated till the poor creature imagined the whole world eager to possess her, warring for her only. It is impossible to estimate the harm this sort of lying has produced. To pass from such an atmosphere to that of Ibsen's plays is like going from a questionable ball-room, filled with painted and simpering faces, out into the crisp, bracing air of the street filled with healthy and vigorous men and women.

The element of humor is not lacking in Ibsen, but it is not so well developed as might be desired. There is a plenty of grim humor, but little of kindly humor in his plays. He is kept from being extravagant not by the sense of the ridiculous, so much as by sheer intellect and deep, vibrant sympathy.

FRANÇOIS COPPÉE.

D. MONCRIEFF O'CONNOR.

Merry England, London, May.

IN the early sixties, there appeared in France a set of young poets, who undertook to found a new school of poetry, of which the foundations should be the absolutism of form, the sovereignty of style, and art in and for itself. The young fellows made such a noise about their theory of poetry that they were first jeered at as "Les Impassibles," and then sneered at as "Les Parnassiens." The latter name caught the ear of the town and became a slang phrase in Paris. Two cabbies, having a wrangle, exhausted their never shallow stock of abuse. The victor, that he might give his antagonist a final and mortal stab, left him with a supreme "Parnassien! Va!"

One of these Parnassiens was Coppée. At the time spoken of he had a small clerkship in the War Office, receiving a small salary by which he kept together the household thrown upon him by his father's early death. Quiet, self-denying, punctual to distasteful duties, he sheltered his mother from anxiety, his sisters from care, and made for them an unassuming home of brightness and serenity. He won his way and became Librarian of the Comédie Française, a Member of the French Academy and the most widely popular of all the contemporary poets of his country.

That his fame should be extensive is not, at first sight, convincing as to its worth. The level of his aspiration is not high; his ethical sympathy is narrow; his appreciation of the value of life small. He has neither depth of insight, nor breadth of outlook. He is without the riches of accumulated knowledge, or of creative forethought. He brings no new illumination to the problems, no keen guesses to the questionings of life. He has the gift neither of rare surprise nor of the fascination that haunts. His subjects are often commonplace, his treatment sometimes—in a literary sense—mean.

Yet by distinction in the use of words, by their justness of choice, and spell of effect, by the uniqueness their positions achieve, by the pleasure of his rhymes, their spontaneity and change, the engaging suppleness of his measure and its felicitous ease, Coppée can hold readers of taste, and surmount a lack of interest from which many of his themes suffer. He has the air of a man in earnest to express and impress a conviction. Seldom—I speak of him at his best—is there a line too many, a word too much, or an ornament uncalled for. His object is never dimmed by elaboration, nor his sentiment weakened by metaphor. Simple, and therefore clear; direct, and therefore cogent, his motives are definite. And knowing well what he has to say, with no hesitation as to the effect he

can achieve, he rarely misses the mark. At his best his workmanship is perfect.

This estimate of Coppée is intended to apply to his poems alone, and not to his tales or dramas.

REALISM IN THE RUSSIAN AND FRENCH NOVEL.

JEAN HONCEY.

Revue Bleue, Paris, May 24.

To all very old literatures there comes a time when, tired of seeking new secrets, they are ready, like Faust, to accept the elixir of youth from any hand, divine or diabolic. French literature, since it turned away from realism, has been in that critical condition. This, then, seems to be the opportune moment to try and ascertain what direction it ought to take, and with that object to look a little behind us. Why is it that of late we have striven to avoid realism while the Russians have cultivated it with success? Because, it is answered, our realism has run wild. Realism without love and faith is odious. A religion of some kind is essential to it, and this essential, Flaubert, the leader of the French realistic school, and his successors lacked, while the Russian Tolstoïs and Dostoïevskis have it in plenty; for the works of these latter are marked with a broad vein of sympathy, which is a sort of natural religion—the religion of *human suffering*.

Having thus found a label for the Slav passion of pity, let us endeavor to discover its secret essence and to flavour that essence, if possible, to suit French palates so as to revive our declining realism.

The primary element of all suffering is, according to Russian writers, the idea of a psychological necessity that weighs down life, the idea, in one word, of a *master-passion*. Gogol, the founder of Russian realism, expressed this idea in didactic form. "The passions of man," he wrote, "are multitudinous as the sands of the sea. Not one of them, noble or base, resembles another. They all begin by obeying the man and end by acquiring a terrible dominion over him. They are born with him when he makes his appearance in the world and he is powerless to resist them. Whether they are gloomy or cheerful, they are sure to run their course." This is as much as to say that man is a being "possessed," and this is in effect the tragic conception, which is the germ of all the characters we find in fictions of the Gogol school. Our writers, it is true, do not ignore this dominating necessity. On the contrary, the fatal power of a passion is the very soul of French realism, but in our romances the resignation of the victim to the influence of the passion is absolute. Having failed to repulse his tyrant, he flatters him. He exhibits no remorse and therefore does not elicit our sympathy, for we can sympathize with weakness, but who among us can be touched by moral apathy? This is the great point of difference between French and Russian literature. The great Slav novelists show us in the midst of most frightful darkness the light of conscience still flickering. This fitful glimmer through the gloom, this unsuccessful effort to resist passion, this *sense of sin* is the other element of human suffering as depicted in the Russian novel.

Thus we arrive at the secret of Russian success in the realistic field. The Russian writer presents to us on the one hand the invincible tendency to evil, on the other the ineffectual desire to resist it, and by simply describing the conflict between them in the soul from the stand-point of a looker-on, he awakens our interest in his hero, which the French writer generally fails to do, because, like a professor of realistic chemistry, he attempts an exact analysis of the conflict and thus passes from graphic fiction into cold philosophy.

CASA GUIDI WINDOWS.—The poem of Mrs. Browning is paraphrased by President Wheeler of Allegheny College, in *The Chautauquan* for June, preceded by a brief sketch of Pius the

Ninth's sham attempts at reform in 1847, and the ferment which was caused by them in Italy in 1848. Mrs. Browning's poem is called a rhythmic rendering of the emotion felt in the latter year in Italy. The paraphrase shows the poet's earnest cry for a leader in Italy, who came afterwards in Cavour, and her strong words of encouragement to the Italians. She calls on the other countries of Europe to breathe upon and swell the unfurled banner of Italy. "For what do you not owe to this fair peninsula. Your artists' brows would have worn no laurel if Italian hands had not planted it. Buonarrotti's marble and Raffaele's canvas gave life to your sculptors and painters. Why, England holds from Italy her themes of Shakespeare, and the Fiesole of Milton and his Vallombrosa. He remembered Vallombrosa, and smiled, remembering while he sang of Adam's paradise. So is all Italy divine to Englishmen, to all men."

SCIENTIFIC.

THE PROGRESS OF POLITICAL ECONOMY SINCE THE TIME OF ADAM SMITH.

ERNEST BRELAY.

L'Economiste Francais, Paris, April, 1890.

HAS economic science progressed since Adam Smith laid its foundations, or is it a crumbling edifice in need of continual repair? Is it a type of those superannuated political constitutions which have to undergo more or less radical revision? This latter is certainly not the opinion of M. Maurice Block in his just issued work with the above title. M. Block thinks that science is not the construction of a day, but is the progressive work, first of a master who finds the ground and conceives the plan of the building which his disciples gradually elaborate.

Our author is right, Adam Smith did not say everything in regard to political economy which could be said, and he can no more be blamed for his shortcomings than Archimedes could for not having written a complete treatise on mechanics. They are spots on the sun, and even among the masters of the sciences are found errors and deficiencies. Of these masters, however, we can say that they did not make haste to form general rules out of a limited quantity of data, unlike the most of political economists of our day, who formulate for all the world theories built mostly on hypothesis and sophism.

Among these theories must be put protectionism and socialism, which may not improperly be classed together as interventionism. In the category of interventionists must be included the *academic socialists*, to whom Germany first gave birth, but whose ranks have been recruited by adepts from all parts of the world. The aim of these theorists is to disarm *popular socialism*—the socialism of the streets—by making all possible concessions to it. Their policy is not unlike that of the travellers galloping through a forest with a pack of hungry wolves behind them. They thought to gain time by throwing their provisions morsel by morsel to their famished pursuers, but were at last, it is sad to say, devoured. Among the disciples of academic socialism are some distinguished professors, and their leader is a political artist of immense proportions lately seen working hand in hand with that most powerful of European sovereigns, who has formally declared his intention to reconstitute on a plan of his own the international association of laborers, and while inviting the assistance of his brethren and his cousins, has led the most distinguished prelate in Great Britain to occupy himself once more with subjects of which he knows even less than he knows of theology. We have elsewhere expressed an opinion that "socialism and protectionism" mean briefly *the distribution of other people's money*, and this is evidently the opinion of M. Block.

Among the points treated by M. Block is the question of salary and that of participation by an employée in the profits of a concern. On these points he takes the position we have heretofore taken, which is briefly this: An employée, the total remuneration for whose services is fixed under contract by the day or the piece, is entitled to the remuneration so contracted for, not to any profit yielded by the business of the master or owner who has got the business together, runs all risks, and is by no means certain of enriching himself. If the employée signalizes himself by exceptional zeal and does more than he had undertaken to perform, it is just and wise to encourage him with an extraordinary reward, but to declare that participation in the profits of the business is the employée's rational and indefeasible right, which morality and equity recognize, is simply to assign to one class an *unearned increment* which has been plundered from another, and thus to betray a deficiency of juridical power. No one ignores the fact that at all times some exceptionally capable manufacturers and merchants have ably and generously acted on the "participation" system, but little mention is made of the multitude of them who have rejected it. Let us not insist on it; for the sympathetic and energetic publicists who issue so many propagandas on the subject, and are even now picking up missiles with which to stone us, are unconsciously inspired by socialistic allegations of acts of injustice committed by the master against the workman, which have really no foundation in fact.

DEATH.

F. BRADNACK.

Buffalo Medical Journal, June.

THE signs of impending death are many and variable. No two instances are precisely identical, yet several signs are common to many cases. Shakespeare, who observed everything else, observed and recorded some of the premonitory signs of death also. In the account of the death of Falstaff, the sharpness of the nose, the coldness of the feet, gradually extending upward; the picking at the bed-clothes, and the playing with flowers are accurately described.

For some time before death indications of its approach become apparent. Speech grows thick and labored, the hands, if raised, fall instantly, the respiration is difficult, the heart loses its power to propel the blood to the extremities, which consequently become cold, a clammy moisture oozes through the pores of the skin, the voice grows weak and husky or piping, the eyes begin to lose their lustre.

In death at old age there is a gradual dulling of all the bodily senses and of many of the mental faculties; memory fails, judgment wavers, imagination goes out like a candle. The muscles and tendons get stiff; the voice breaks; the cords of the tabernacle are loosening. Small noises irritate, sight becomes dim, nutrition goes on feebly, digestion is impaired, the secretions are insufficient, or vitiated, or cease; capillary circulation is clogged. Finally the central organ of the circulation comes to a stop, a full stop, and this stoppage means dissolution. This is the death of old age which few attain to.

Many people have an idea that death is necessarily painful, even agonizing, but there is no reason whatever to suppose that death is a more painful process than birth. It is because in a certain proportion of cases dissolution is accompanied by visible spasm and distortion of the countenance, that this idea exists, but it is as nearly certain as anything can be that these distortions of the facial muscles are not only painless but take place unconsciously. In many instances, too, a comatose or semi-comatose stage supervenes, and it is altogether probable that more or less complete unconsciousness then prevails. We have, too, abundant evidence of people who have been nearly drowned and resuscitated, and they all agree in the statement that after a few moments of painful struggling, fear and anxiety

pass away and a state of tranquillity succeeds. They see visions of green fields, and in some cases hear pleasing music; and so far from being miserable their sensations are delightful. But where attempts at resuscitation are successful the resuscitated persons almost invariably protest against being brought back to life, and declare that resuscitation is accompanied by physical pain and acute mental misery.

Death is a fact which every man must personally experience, and consequently of universal interest; and as facts are facts, the wisest course is to look them squarely in the face, for necessity is coal black, and Death keeps no calendar.

HOW ELECTRICITY IS MEASURED.

PROF. ED. L. NICHOLS.

Chautauquan, June.

THE measurement of electricity has long since been brought to a high degree of precision, but the conditions under which the currents used in electric lighting must be measured, are entirely different from those employed in the laboratory. The requirements are a cheap, automatic and reliable apparatus, capable of acting without supervision for a considerable time. One of the simplest forms of the electric meter depends upon the chemical action of the current. When the electric current is caused to flow through a vessel containing the solution of any salt, the only way in which it can find passage, is by decomposing the compound into its constituent parts. The molecules of those compounds which in chemistry are called salts, are complex. They are formed by the union of two distinct groups of atoms. One of these groups is called the acid radical, the other consists of one or more of the atoms of some metal. The affinity which the acid radical and the metallic atoms possess for each other is considerable, and in order to separate them a definite amount of energy must be expended. When the salt is dissolved in water, and the solution forms the path of an electric current, a portion of the salt is broken up into the two groups just mentioned. The metal set free from its acid radical partner, appears in its own natural metallic form at the point where the current leaves the solution. The acid radical appears simultaneously at the other terminal where the current enters the solution, where it either attacks the substance of which the terminal is formed, or, failing in that, decomposes some molecule of water. In this process electric energy is expended, and the amount of metal set free at the negative pole of the electro-lytic cell affords a perfectly definite measure of the quantity of the current which has been transmitted.

The choice of metals is limited to two or three well-known types, for although almost any metallic salt may be decomposed by the current, those only are suitable for the purpose, of which the deposited metal will remain in the solution without being corroded or redissolved. The metal must, moreover, form an adherent coating upon the surface of the electrode, so that the latter can be removed from the cell, and washed and dried, without loss of weight; and almost the only voltmeters in which these conditions are fulfilled, even approximately, are those in which silver is deposited from a solution of nitrate of silver, copper from the sulphate of copper, or zinc from the sulphate of zinc.

FALL OF METEORITES IN IOWA.—Joseph Torrey, Jr., and Erwin H. Barbour in *American Journal of Science*, June.—The large and brilliant meteor which fell in Northern Iowa on the afternoon of May 2d was observed over a wide area. The splendor of this great luminous ball—bright even in sunlight—its fiery, comet-like tail three to four degrees in length, and the long train of smoke lingering behind it fully ten minutes, inspired all who saw it with awe.

The meteoric shower covered an area some two or three

miles wide near Forest City, Iowa, while one meteorite weighing one hundred pounds fell in the adjoining county (Kossuth Co.). These meteorites belong to the "Stone" class, and contain about 45 per cent. by weight of metal. The matrix consisted of oxides of silica, aluminium, iron, lime and manganese, with a specific gravity of 2.63, while the metal showed a specific gravity of 5.95.

ELECTROLYSIS OF METALLIC PHOSPHATES.—Edgar F. Smith, *American Chemical Journal*.—Some experiments in the electrolysis of metallic phosphates in phosphoric acid solution by Edgar F. Smith, have yielded very satisfactory results. The copper being readily deposited from its solution with iron, aluminium, chromium, zinc, cobalt, and nickel. In the same series of experiments cadmium was readily deposited from the sulphate, decomposed by phosphoric acid and from solutions containing it in union with zinc, nickel, iron, chromium and aluminium.

THE POTOMAC OR YOUNGER MESOZOIC FLORA.—William M. Fontaine, *American Journal of Science*, June.—This one of the Monographs of the United States Geological Survey, which has been looked for so anxiously ever since the first announcement of its nature and contents in 1888, has just made its appearance and is a revelation of the hidden treasure of a little known deposit, placing the appearance of the most prominent type of vegetation a long way further back in time than it had hitherto been recorded.

AMCÆBÆ IN DYSENTERY.—*The Lancet*, London, June 7.—Dr. W. Osler of Baltimore, contributes a note (Centralblatt f. Bakteriologie vii: 23) confirmatory of the observations by Lösch, Koch and Kartulis on the presence of amœboid organisms in the fæces and intestines of dysentery, Kartulis also finding them in an abscess of the liver associated with that disease. Dr. Osler says that so far as he knows, the presence of these organisms has only been found in Russia and Egypt. Dr. Osler's patient had lived in Panama for five years, where he suffered from chronic dysentery, went to Europe and returned to Baltimore in December, and was seen by Drs. Osler and Friedenwald. For more than six weeks he suffered from irregular pyrexia, slight rigors and sweating. On March 22, Dr. Tiffany incised two abscesses in the right lobe of the liver. The bile-stained, creamy pus was found by Dr. Osler to contain amœboid bodies about twelve times the size of white corpuscles, with ill-defined nuclei and showing active movements. The fæces which had partly lost their dysenteric character were found to contain similar active amœbæ. Dr. Osler says that the structure of these organisms, their movements and general appearance leave no doubt as to their parasitic nature.

RELIGIOUS.

CHRISTIAN PANTHEISM.

BISHOP FALLOWS.

Christian Thought, New York, June.

ALL creatures of the world manifest God; but we have no right to say of any of them, "This is God."

Creation is not the coming forth out of absolute nonentity. It is not the conversion of nothing into something, as if nothing were the material or the place, out of which something is brought by the Creator. But creation is the production of new and absolutely other existences.

That modified Pantheism which teaches that a portion of the eternal substance was converted into something else; that, what is infinite becomes finite; that, what is eternal becomes temporal; that, what is uncreated becomes created; and that

all perishing, fallible, finite, and sinful beings are therefore, *perforce*, virtually composed of the divine essence cannot be allowed. To this truth must philosophy ever hold fast—that an infinite God created a finite universe. These both exist; and though incomprehensible they are not contradictory.

That which is finite must either have been created, or else, in its essence or substance, must be everlasting and independent. But the eternity of this world substance would involve us in contradictions, direct and numberless.

God is not identical with His creation. It is His, not He. It is His thought, His workmanship, not His essence. We can conceive of the Creator, though we cannot of the mode of creation. No mind has ever been able to see the *nexus* of causation. All that the acutest observation can bring to us is a series of changes. The mind itself supplies the idea of a determining agency.

The Infinite and the Finite meet in the dualism of the mind and brain. The Absolute Person is the cause of the existence of the mind. And His constant energy is felt in the action of the brain. The basal causality of the universe is one of will and purpose. Thus only is the unity of the Infinite preserved.

The notion of Secondary Causes in the realm of unintelligent, non-self-reflecting things, I believe to be as unnecessary as it is unwarranted. It does not afford the slightest help in reaching a just or satisfactory idea of the mode of the Divine working. It introduces dire confusion of thought when we wish to make the fundamental distinction between what is self-moved, as free, finite man, and what possesses no power of itself. Nothing is gained to Philosophy, nothing accrues to the reverence of religion by the supposed help. The idea that it vulgarizes the Deity to have his energy of will exerted in every on-going of nature—the smallest, the meanest—belongs to an unscientific and uncritical age; for there is nothing mean, small or trivial in nature.

Again, the doctrine of Final Causes, of design and end, in creation, is a doctrine perfectly compatible with that of Efficient, Material and Formal causes. It is clearly also the doctrine of foreordination in Nature. Final Causes are an absolute necessity for the conception of the unity of the one Eternal Being. But a free human will meets us in man, as it does not in Nature, and the Infinite must gain His ends in the harmonizing of the human will with His own and man must come into oneness with the Divine Being. But the union is not the absorption into the great sea of universal Being. The discreteness of the individual soul is forever preserved. The finite still remains the finite, but the will of the finite becomes coincident with the will of the Infinite, and so, man, by his free, voluntary act, becomes at one with God.

MIRACLE PLAYS.

EDWARD CLODD.

Longman's Magazine, London, May.

In the year 1633 the peasants of Oberammergau, in Bavaria, being in great distress, vowed to God to publicly perform the "Passion of the Saviour" every ten years if their calamities were removed. Thereupon the plague was stayed, and in fulfilment of the vow the play was performed until the end of the last century, when its discontinuance was ordered by Montgelas, a reforming magistrate; it was, however, resumed in 1811.

Although the early church extinguished the drama, it patronized miracle plays, which afforded opportunity for the introduction of metrical paraphrases of Scripture, with which quaint and absurd legends were fused, and by which a knowledge of the events recorded in and of the doctrines deduced from the Bible was spread among the people. The development of the Sacred Play continued until it became a recognized agent of instruction, and a refreshing diversion to the monastic and conventional life. Hase remarks that from the time o

Gregory the Great, the Mass itself became an almost dramatic celebration of the world-tragedy of Golgotha.

The plays were originally written in Latin, then afterward rendered in Norman-French to adapt them for exhibition before the court, and finally in the vulgar tongue for the amusement and instruction of the people; the happy result of their translation into the vernacular being that they are rich store-houses of local dialects and customs of the times.

The plays, as their performance was transferred from the churches to the public thoroughfares, gradually passed into lay hands, the trading guilds, which were also religious fraternities, taking the lead.

The records of the plays, performed in all parts of England, show that they were assigned, as nearly as possible, in harmony with the business of the crafts. The Shipwrights played the "Building of the Ark;" the "Fysshers and Marynars," "the Flood;" the Goldsmiths the "Adoration of the Magi;" the Vintners the "Miracle of Cana;" the Bakers the "Last Supper;" and the Pinners and Painters the "Crucifixion."

In the play of "St. Nicholas" (of the 12th century), the conversation of pot-house gamblers is the mirth-provoking incident. In an earlier play the persecutor of three virgin-martyrs is represented as stricken with madness, and as embracing dripping-pans and all kinds of cooking utensils, till his own soldiers took him for a devil, and maltreated him.

In many of the plays the devil appears as a character only to be laughed at. The anachronisms and classical allusions are amusing, as when Noah's wife swears by Christ, by the Virgin Mary and by St. John; Balak by Mars; Herod asks his council what they find "in Vyrgyll, in Homere" concerning the birth of Christ, and promises to make one of his councillors Pope; the shepherds repair to "Bedleme" to give the Divine Babe a lytyle spruse cofer, a ball and a bottle.

The account-books of the guilds show some curious charges. The impersonators of Herod and Caiphas received 3s. 4d. each, of Annas 2s. 2d., and of Jesus 2s., the executioners receiving the same. The tariff varies for acting the character of God; sometimes it is 2s., at another time "hym that playeth Goddes parte" had 3s. 4d.; the hangman of Judas receives 5d., and for cock-crowing 4d.

At Coventry, Christ was represented as wearing a gilt peruke or beard, a painted sheep-skin coat, a girdle and red sandals. His tormentors wore black buckram jackets with nails and dice on them; the Virgin wore a crown; the angels white surplices and wings; the "savyd sowles" white coats; and the "dampnyd sowles" had their faces blackened and wore black coats, sometimes with red and yellow stripes representing flames. The color of Judas' beard and hair was red, as also was the beard of the devil, who had wings, wore feathers and hair, and had claws for hands and feet. Items of outlay, as of 8d. to "Wattis for dressyng of the devell's hede" show that pains were bestowed on the headgear; also "payd to a penyter peynting and mendyng of herodes heed, 4d."

CONCESSIONS TO SCIENCE.

G. MACLOSKIE.

Christian Thought, New York, June.

THE attempts formerly made to quash certain nascent sciences on account of supposed anti-religious tendencies, though favored by able men, were not founded upon anything in the Word of God, and were mischievous in their influence. Our recognition of the value and inspiration of the Bible does not carry the right to establish laws of nature on its incidental references to physical phenomena, or to foreclose further examination. The Bible is full of literal errors and rhetorical inconsistencies, due to errors in transmission and translation. The truth is there, but robed in picturesque rhetoric. Our view of inspiration must leave room for such peculiarities. If any residue of error should appear in the Bible after making

allowance for its style, this would raise the issue of its authenticity. But when somebody alleges that Genesis and geology are irreconcilable, several possible plans of reconciliation combine to show that the objection is unsound. The Bible narrative of creation is limited to a few hundred words, but it takes in the entire field of geology, and is admitted to have a general correspondence with the testimony of the rocks. On the religious side, too, it is remarkably clear, giving us the pure monotheistic faith, and the Divine origin and development of heaven and earth, with man in the likeness of God. The account of the deluge is almost equally rich in discipline and in difficulty. Was it partial or general? and if general was it simultaneously so or only collectively so, by a series of successive floods in different regions, with immense destruction of life, such as occurred at the close of the ice-age in both the New and Old World? The present condition of knowledge does not justify a decision among these views.

The aim of the believer in the Divine origin of the Bible must always be ultimately to effect a conciliation; to show that science rightly understood, and the Bible when fairly interpreted, agree, or at least do not disagree. For this end some measure of concession is necessary, and is granted by everybody. No intelligent reader believes that the Book of Joshua meant exactly what it said about the sun moving backward or forward. It was merely the statement of a fact in language suited to the popular comprehension, as we say to-day, that the sun is rising, passing the meridian, and declining. Legal tribunals recognize that the *prima facie* interpretation of a contract or deed or will is not always a true one, and in making the grammatical construction subordinate to the general drift of the document, their object is not to subvert, but to give effect to the author's intentions. In the case of the Bible we are compelled to this more forcibly because of its freedom of style and because the time and place of composition of the documents are so far removed that we are often at a loss to know the meaning.

There is no warning in Scripture against our searching into nature. Time was when science was spun out of men's imagination, but the science which runs in the inductive track is of a different character. Broadly speaking, there is no longer room for two schools of scientific thought. Nature like Scripture is an infallible teacher if we have skill to interpret it correctly. Men may misunderstand them both, but progress is being made in their exegesis. The employment of science for the elucidation of Scripture rests on the same principle as the employment of one part of Scripture to elucidate another, written by a different hand in a distant age. We employ Scripture to explain Scripture in matters of doctrine, and science to explain Scripture in the things of science. It was at one time deemed necessary to find the finger-marks of the Creator closely stamped upon every part of his work. But the mechanical theory of the heavens is accepted and is extended to the rocks, minerals, fluids, gases—to all but the organic parts of nature, but the inorganic world has not ceased to declare the glory of God. He who put into mechanical causation all that can ever come out of it is higher than its highest developments. The believer holds that if we could expand the statements of the Bible about God creating and governing all things, we should find the methods of the Divine activity as beautiful as the results; and here comes the mechanical theory professing that the secret is discovered in the correlation of the forces of nature. Such a theory is not to be hastily accepted, as little should it be rejected or ignored. It is not for us a question of whether its influence will be salutary or injurious, our concern is for its truth or unsoundness.

GLASS-MAKING, by Prof. C. H. HENDERSON in *Popular Science Monthly for June*, is the fourth part of an illustrated article on this subject, and is headed "In the Atelier of a Glass-Worker."

THE DRUID CELTS.

F. F. ELLINWOOD.

The Missionary Review, New York, June.

How noble are the utterances and proverbs of the Druidic religion will be seen from the following sayings, which, it will be noted, appear in triads:

"Three duties of every man—worship God, be just to all, die for your country." "Three things came into being at the same moment—light, man, and moral choice." "There are three men whom all should love—he that loves the face of his mother nature, he that loves rational works of art, he that looks lovingly on the faces of little children." "Three things, only God can do—endure the eternities of infinity, participate in all Being without changing, renew everything without annihilating it." "The three necessary essentials of God—infinite in Himself, finite to the finite, co-unity with every mode of existence in happiness." While these teachings fall far short of the love in the Christ-like spirit, they set forth the sublime responsibility of moral choice in man, and yet the tender grace that looks lovingly upon the faces of little children. "Three things," says still another triad, "decrease continually—darkness, evil, and death. Three things increase continually—light, truth, and life. These will finally prevail over all, then probation will end." It was a bright and hopeful system, differing entirely from the dark pessimisms of contemporary philosophies of India and Egypt.

The Druidic doctrines may be summarized as follows: There is one supreme God and his nature is spiritual and invisible. The universe is pervaded by Him as His body, and He rules it as the human mind rules the human body. To human apprehension, though not in Himself, he appears in a triple aspect, in relation to the past, the present and the future; the Creator as to the past, the Saviour or Preserver as to the present, the Recreator as to the future. In the Recreator the idea of the destroyer was also involved.

The Druids held that man was created at once in his full strength, and that all matter was both created and arranged in the order of the universe in one and the same act. Nature is the action of God through matter, and there is no such thing as the annihilation of matter. They also believed that there had been a fall of once pure and happy beings into sin and condemnation, for the redemption of whom God granted a period of probation, that through a long disciplinary course they might regain the purity and happiness they had lost.

Considering the essence of the soul to be the will, and the essence of religion to be willingness, they most fully emphasize man's freedom and responsibility. Every man, ere he can be fixed in the bliss of heaven, must have passed through every experience of good and evil. Memory of evil endured, is the only safeguard against yielding to temptation. Heaven, then, cannot be a *place* hedged against wrong; for it is *character* reinforced by the remembrance of all evil suffered and mastered, the life hereafter being one of eternal progress and growth. No such conception as that of future rest occurred to them. Suffering might be willingly endured, either for one's own good, or for that of another; in the one case it might expiate his own sin, and this, accompanied by confession, might absolve him, and, in the other case, his sufferings might atone for another's sin.

No wonder that the Celtic race produced such characters as those of the exiled Caractacus, or the sublime heroism of Boadicea. And it is not strange that the armies of Rome found it well-nigh impossible to conquer Britain, and, in fact, never did conquer her remoter tribes. We need not wonder, then, that, since the Druidic system had so many high and noble elements in common with the religion of the Bible, the conversion of the Britains to Christianity was so early realized; and that from their brave and hardy society, leavened by such truths, proceeded that enthusiastic youth, who, from

having been a swine-herd, became in the fifth century, A.D., the apostle of Ireland.

In our common habit of lauding the Anglo-Saxon, have we not unduly overlooked the Celtic element in the civilization and moral power of Britain?

REASON AND FAITH.—David Swing, in *The Unitarian*, Ann Arbor, Mich., for June, insists that the intellectual method of founding a religion, instead of being reproached for its weakness, must be more and more commended for its strength. The logical forms must go before and can indeed create new dispositions for the philosophers and poets of each age, and the whole system of evolution, rightly viewed, must result in higher conceptions of the wisdom and skill of the creative and superintending mind. There is an augmentation by each new discovery in applied science; by each new study of nature; by each step forward made by the amazing mind of man; so that as Herschel said, reason makes the existence of God so evident that atheism is ridiculous.

Perfection of character is reached when in a single person or in an age, greatness of logical power is accompanied by greatness of the emotions; for example, as soon as reason taught that man, white or black, should be free, then conscience took up the truth and made the world feel that slavery was a crime; but the arguments ran before all humane emotions. Emotion took up the truth and enlarged it into a republic.

Thus it follows, that spirituality is the final creator and finisher of religion, the heart must turn the cold conclusion of science into a reason for prayer. Logic and Spirit should be full partners. Just where the modern defect is we can scarcely see. The prophecy that he who runs may read, has not yet been fulfilled, but even now the mind that calmly argues and deeply loves, finds the argument for God's existence tremendous. Logic and love must combine in the creation of the world's religion.

MISCELLANEOUS.

"DO AMERICANS HATE ENGLAND?"

North American Review, New York, June.

THIS is an interesting series of articles by well-known men, of which we submit the following:

Col. T. W. Higginson says the common motherhood is too strong a tie to permit of anything like hatred, though Americans of purest English descent must admit that the mother country has been, from the first, a stern parent to her children. He agrees that whatever antagonism exists between Englishmen and Americans is generic, not individual, and that what dislike there is towards the English nation in an American's mind, is simply a curious mental habit, inasmuch as he is very apt to like Englishmen individually, and *vice versa*. Englishmen and Americans always have in mind a typical, but imaginary representative of the other race, which they cordially detest, but as they never meet him, they are agreeably surprised and pleased with those they do meet.

Mr. Andrew Carnegie says "There is no hatred of England among adult Americans, but with Young America, as with Young Scotland, it is different, because their early teaching is of the wars of their countries with England, which therefore unfortunately represents the sand bag which Young America pummels. The English boy does not have the same feeling towards America because in studying his history he learns of more serious wars with France and other countries. This feeling passes away with age and education, and while Americans might like to see England meet with some reverse at the hands of a small and unimportant power, they would not permit it from Russia, Germany or France." Mr. Carnegie

asserts that the masses of the English people cordially love and admire America, and while ridiculing the idea of Americans being jealous of England, says we are too apt to think that no country is progressing but our own. He shows how the adoption in recent years, of more independent language in diplomatic negotiations tends to more perfect equality between the two nations; he says "the educated American grows in liking for England more and more, and the educated Englishman considers the republic more and more an important factor in the world, and is more and more proud of its being English; in the heart of both there is a strong feeling of mutual respect, admiration and affection; woe betide the race that attempts to go too far against one branch of the English race or the other. The wars between us henceforth are to be industrial, and the victories those of peace, for blood is thicker than water."

Murat Halstead says nothing that more hateful than the assertion of The Hatred of England has appeared in print within the range of his reading for many years; he describes it as "at once surprising, grievous and irritating, and calculated to do international mischief." He says: "The dislike of England is not the sentiment, the hatred of England is not the habit of the American people. These were the diseases of childhood, and we are well over them. Fifty years ago there was in the American blood a lingering animosity against 'the British,' but with the growth of the country and the increase of intelligence this has ceased to exist. It had its day and is gone. The English would disdain the charge that they hate the French, because they had wars with them years ago, and the Americans resent the charge that they hate the English as implying a lack of self-respect and deficiency in justifiable pride, for there is something glorious and inspiring in being one of the largest of the English-speaking nations. There is a tie in living under like laws and reading the same literature; the British are our own folks and we like them. With our good-will toward Ireland we should wish her no such bad luck as to be dissevered from the British Empire."

Gen. Horace Porter says in face of the accusation of Anglophobia, it is a significant fact that we are accusing many of our people of Anglomania. The popularity of such terms as "Victoria," "Royal," etc., for hotels and trademarks is an answer. The writings of English tourists misrepresent us, but we should not therefore assume an invariable defensive. We cannot keep on explaining forever that we do not as a nation spend the whole of St. Patrick's day applauding the Irish parade; that we don't all live in houses seventeen stories high, and pay the hotels for what we eat, by weight. He says it is hard to take the question seriously, for no feeling of hostility is felt by the individuals of the respective countries, and England has created a wealth of literature, and a record of gallant deeds in which Americans justly feel they have a common heritage, for it is only bastards who manifest no regard for their parents.

The Rev. Robert Collyer, D.D., says hatred is not a fit word to express the feeling towards England to-day. He says he has spent the last forty years among the people, and has come to know them like a book; that he spent about nine years among them as a working-man in the shops, then as a minister in two great cities, and a lecturer all the way between the two oceans, has stood with them shoulder to shoulder, stayed with them in their homes, and talked freely on the burning questions of the old times and the new, and the result is that he has not found hatred of England, except here and there a man who stands out as the exception to the rule.

Gen. James H. Wilson says the aversion felt by Americans is to the English government, not to England itself. They hate the insulting, domineering, aggressive policy of the British government, and the supercilious and patronizing airs, the intolerance and self-sufficiency, the arrogance and superiority of the class which controls and represents that government,

although they willingly admit that the sway of England, wherever found, stands for law and order, and safety of person and property. Surely it is natural that a high-spirited people should harbor resentment for a century of enmity and injustice. *Gen. Wilson* then refers to the once proposed cession of Canada, which, he says, could hardly have failed to close forever the schism which is at the bottom of whatever hatred there is by Americans to England.

Mr. Mayo W. Hazeltine says that so far as the German, Scandinavian and Italian elements of our composite population are concerned, their attitude toward Great Britain is that of complete indifference, but that there is unquestionably a rancorous dislike for England by the Irish-Americans, which is, however, a traditional impulse, and a reflex of the hostility animating Irishmen at home, which would quickly vanish on both sides of the Atlantic, on the revival of a separate Parliament at Dublin. As far as Americans of English lineage are concerned—and they are still the masters of this country—there has never been a time since 1783 when the English government could not have obtained our solid affection, but this will not be deemed worth having till the radicals rule at Westminster.

JAPANESE ARCHITECTURE.

FROM "AN ARTIST'S LETTERS FROM JAPAN."

JOHN LA FARGE.

Century, New York, June.

IF architecture represents the needs of living of a people, the differences we see in Japan will have the same reasonableness that other devices show elsewhere. The extreme heat, the sudden torrents of rain, will explain the far-projecting and curved roofs, the galleries and verandas, the arrangements for opening or closing the sides of buildings by sliding screens, which allow an adjustment to the heat or damp. But weightier reasons than all these must have directed in the construction of such great buildings as the temples, and I think that, putting aside important race influences, these sufficient reasons will be found in the volcanic nature of Japan and its frequent earthquakes. Whatever was to be built must have had to meet these difficult problems: how successfully in the past is shown by a persistence of the Japanese buildings which to us seems extraordinary, for many of them are lasting yet in integrity for now over a thousand years.

I speak of the influences of race because it is evident that very many traditions, prejudices and symbolic meanings are built into these forms, and that many of them must have come through the teachings of China. Everywhere the higher architecture, embodied in shrines and temples, is based on some ideal needs, and not essentially upon necessities; is, in fact, a record or expression of a religious idea or mystery.

Like all true art, the architecture of Japan has found in the necessities imposed upon it the motives for realizing beauty, and has adorned the means by which it has conquered the difficulties to be surmounted. Hence no foundations which would compromise the super-imposed building by making it participate in the shock given to its base. Hence solid pedestals, if I may so call them, or great bases, upon which are placed only, not built in, the posts which support the edifice, leaving a space between this base and the horizontal beams or floors of the building. The building is thus rendered elastic, and resumes its place after the trembling of the earthquake, and the waters of bad weather can escape without flooding any foundations.

The great, heavy, curved roof, far overhanging, weighs down this structure and keeps it straight. An apparently unreasonable quantity of adjusted timber and beams supports the ceiling and roof. Complicated, tremendous corbelings, grooved and dovetailed, fill the cornices as with a network, but all these play an important practical part, and keep the whole

construction elastic, as their many small divisions spread the shock.

Still more, in such a building as the charming pagoda at Iyéyasu's shrine, which is full one hundred feet high, slight-looking and lithe, the great beam or mast which makes its centre does not support from the base, but is cut off at the foundation; and hence it acts as a sort of pendulum, its great weight below retarding the movement above when the earthquake comes.

The domestic architecture is as simple as transitory, as if it symbolized the life of man. Within, the Japanese house is simplicity itself; all is framework and moving screens instead of wall. No accumulations, no bric-à-brac; any lady's drawing-room with us will contain more odds and ends than all I have yet seen together in Japan. The reserved place of honor, a sort of niche in the wall, the supposed seat of an ideal guest, has upon its bench some choice image on a stand, or a vase with elegant disposal of flowers or plants. Perhaps there will be some other inscription or verse, or a few words on a tablet upon some cross-beam, and perhaps a small folding screen. Otherwise all works of art are put aside in the fireproof storehouse, to be brought out on occasions. The woodwork is as simple as it can be—occasionally some beautiful joinery; always, when it can be afforded, exquisite workmanship; and, above all, exquisite cleanliness. For there are no beds—only wadded coverlets and the little wooden pillow, which does not disturb the complicated feminine coiffure in the languors of the night. No tables; food is laid on the cleanly mats, in many trays and dishes. No chairs; the same mats that serve for bedstead and table serve for seats, with, perhaps, a cushion added.

And this is all the same for all, from emperor's palace to tradesman's cottage. There is nothing, apparently, but what is necessary; and refinement in disposing of that. The result is sometimes cold and bare. There is the set look of an insistence upon an idea—the idea of doing with little: a noble one, certainly; as, for instance, when the emperor's palace at Kioto is adorned merely by the highest care in workmanship, and by the names of the artists who painted the screen walls—in solitary contradiction to the splendor and pomp of all absolute rulers, no storehouse for the wasted money of the people, but an example of the economy which should attend the life of the ruler.

THE INFLUENCE OF ATHLETICS.

EDITORIAL.

Century, New York, June.

THE remark of the moralist that the craze for athletics resulted in a vast amount of feverish excitement, and the loss of the scholastic peace so necessary to the student, displays a very limited view of the influence of athletics upon character. Along with endurance and skill the college student has begun to appreciate the advantage of self-control, steadiness and temperance. There is no royal road to right living while the blood of youth runs warm in the veins, but he who has learned the value of restraint, of the quick eye, the steady brain, the sure hand and foot has gone far on the way. With the quickening of the athletic spirit has come a gain in studious qualities. The number of hard students has in nowise decreased while the average scholarship has advanced rapidly within the past five or ten years. A manlier, healthier tone has everywhere prevailed, and the periodical outbreaks against college discipline which were formerly so frequent are now rarely heard of in the larger and better colleges.

The policy of the wiser college faculties has been to leave the regulation of athletics to the students, but to abate nothing of their claims upon his time and attention. The result has been a gain in confidence and mutual respect.

Careful statistics disprove the oft-repeated assertion that

the athlete cannot be a good student because so much of his time is given to the preparation for contests. On the contrary the capacity for self-restraint, and method and discipline acquired in athletics are found equally applicable to study. Sunlight and pure air, expanded lungs and clear brains are no drags on intellectual activity. The marvellous vitality and tenacity of the English is attributable to the persistence for ages to out-door sports. The spring in the step of the well-trained athlete projects itself into the constructive energy of a people. What force, what dogged determination may not generations of contestants in athletic sports impart to the intellectual achievements of a nation?

THE VENUS OF MILO.—Salomon Reinach in *Gazette des Beaux Arts*, Paris, May.—Ten years ago I wrote "The Venus of Milo is a mystery." I was mistaken. There are three mysteries about the Venus. 1. In what condition and in company with what fragments was the statue discovered? 2. At what epoch and by whom was it made? 3. What attitude and what attributes did the unknown sculptor give the statue? The last two of these questions seem to me insoluble, while to the first we are far from being able to make a certain reply.

There have been five principal answers to the last question: 1. That of an English physician, Claudius Tarral, who says Venus is standing near a Hermes. 2. That of Hasse, Professor of Anatomy at the University of Breslau, who declares that she is occupied with her toilette. 3. That of a German achæologist, Veit Valentin, who claims that the statue represents a woman surprised while bathing. 4. That of Quatremère de Quincy and Ravaissou, who assert that originally the goddess was grouped with the god Mars. 5. That of Millingen an English antiquary, and Overbeck, the German painter, who maintain that the Venus held a buckler. From a comparison with a figure of Victory on the Column of Trojan, I incline to the opinion of Millingen, although I do so with great hesitation.

WHY THE WORLD'S FAIR WAS VOTED TO CHICAGO.—*Belford's Magazine*, New York, June, Editorial.—We are now preparing a great World's Fair—a Fair to be conducted under the direct auspices of the national administration. It is proposed to invite foreigners from all parts of the globe to come with samples of their property, and exhibit them in connection with specimens of our own productions and workmanship. The object of all this, as has been avowed, is to encourage trade. It is to induce foreigners to take our goods, and give us theirs in exchange; for that is the only kind of commerce that is possible. But how is that purpose likely to be accomplished when we are doing all we can, in a legislative way, to make foreign trade practically impossible? We are inviting foreigners to come and visit us, and become our guests, and at the same time are building a wall to keep them out. Is their presence desired? They are very politely invited, but their attendance is made as difficult as possible. May it not be that the real purpose of locating the World's Fair a thousand miles inland was to keep the world from finding it?

SIDE GLANCES AT AMERICAN BEAUTY.—In *The Cosmopolitan* for June, Eleanor Waddle says, that American beauty of to-day flourishes apparently alike in all localities. It crops out in most unexpected places—on the sage-bush plain, on the open prairie, in the atmosphere of smoky cities or by the cruel sea—with equal but distinctive vigor. When a Nashville reporter asked Joseph Jefferson, "Where are to be found the prettiest women in the world?" he answered, "In Nashville, Tennessee." And undeniably he was very near the truth. But New Orleans would never lightly yield the palm for supremacy to any sister southern city, and in California to-day, with less than half a century's history, are encountered matchless native specimens of woman. Female beauty, as developed all over the United States, has a type of its own, and differ as it may in widely separated parts of our country, it differs altogether from European types. Not the least important characteristic of extreme beauty with us is that usually it is a union of external perfection with brains.

The Press.

POLITICAL.

THE MCKINLEY BILL.

Daily American (Dem.), Nashville, June 12.—The St. Louis *Globe-Democrat* insists that the McKinley Bill is right in principle but wrong in the details. A Bill that is wrong in its details is unqualifiedly bad. The good principle upon which it is supposed to be constructed will not help it in the least, because it is the "details" after all which are important. It is beyond the power of man to frame a bill upon the principle of giving special favors to a class at the expense of the mass, that will not abound in just such unsatisfactory details.

Providence Journal (Ind.), June 13.—With a little more energetic effort in tariff raising in the same ratio as that of the McKinley Bill, tin cans will rival Satsuma vases in value, and sardine boxes will become jewelry.

Detroit Tribune (Rep.), June 12.—All the big and little free trade organs of this country are counted in among the "strong allies" of the British manufacturers. Their bodies and hoofs are here; their heads and hearts over there.

Patriot, (Dem.) Harrisburg.—Free raw materials with a tariff tax imposed upon the products of those materials would benefit none but manufacturers, who would by means of this tax become worse plutocrats than ever yet cursed a country.

Boston Journal (Rep.), June 13.—This clamor of the importers against the McKinley Bill is an old familiar tune. The Indianapolis *Journal* (Rep.) recalls that "in 1883, when the present Tariff Bill was pending, they cried out against the duties proposed on ladies' cheaper dress goods, predicting that the imposition of such duties would enhance the price. The opposite has been the result. The prices of all such goods are now from 20 to 30 per cent. lower than when that duty was imposed."

Chicago Herald (Ind.), June 11.—The organs of the tariff monopolists never tire of reiterating the claim that tariff taxes make the articles on which they are laid cheap. Not one of them was ever known to pause at the manifest absurdity of such a proposition. The peculiar quality of mind that is able to see a benefit in a tax, is never stumped by a declaration that the best way to bring down the price of an article is to lay an impost upon it. Of course this idea is fundamentally wrong, and sophistry alone sustains any argument that may be based upon it.

The Press (Rep.), Phila., June 13.—Should the McKinley Bill pass, factories will be established in this city, in New York, in Duluth, Minn., Minneapolis, Dubuque, Iowa. Relief to depressed agriculture will come quickly, when there is such a diversity of farm products as will limit in a large degree the overproduction of staples. It is consistent and symmetrical, and accords the protection necessary to both the farmer and the manufacturer.

Atlanta Journal (Dem.), June 11.—If anyone was silly enough to believe the claim of the high protectionists, that an increase of duties would not cause an increase of prices, their

faith must be greatly shaken even before the McKinley Bill goes into operation. It is reported that the dealers in several commodities, the duties upon which are increased by the Bill, are holding their stocks for higher prices, which they anticipate as its effect.

New York Herald, June 14.—It is a peculiarity of the McKinley Bill, that it raises the present high tariff taxes more on the goods used and worn by the wage-workers and their families than on those used and worn by the rich. McKinley prices will cut a big figure in the fall campaign.

News and Courier (Dem.), Charleston, June 11.—If an equal amount of protection were granted to every industry and every business there would be no protection, because we should then have "equal rights to all and special privileges to none." The spirit of protection is the spirit of monopoly. Paradoxical as the statement is, a tariff bill that will be "protective of all the people and of all the country's material interests and coddling of none," will not be protective.

THE TARIFF AND NATIONAL DEBT.

Cleveland Plain Dealer (Dem.), June 13.—While our National debt goes down, taxes go up. Notwithstanding this the high tariffites demand a continuation of the war tariff. They actually demand an increase of tariff. As the national debt goes down, some excuse has to be found to dispose of the surplus, and every conceivable job known to the fertile brains of the jobbers has been brought forward to eat it up.

PASS THE BILL.

Toledo Blade (Rep.), June 14.—This Bill, while not perfect nor satisfactory to the business interests, is admitted to be as just and equitable a measure as could be framed, and if passed by the Senate there will be no more general tariff legislation for many years, provided the Republican party remain in power. Practical business men favor the speedy passage of the McKinley Bill, and they will then aid in securing the election of a Republican House next November.

Courier Journal (Dem.), June 13.—The McKinley Bill contains so many enormities, that it is only by degrees that many of the minor ones come to light. To many of them attention was not called until the bill reached the Finance Committee of the Senate. How many are still lurking in obscurity it is impossible to say.

Duluth Tribune (Rep.), June 13. The amount of pure demagogery hidden in the excessively patriotic fervor of the McKinley Tariff Bill can scarcely be estimated.

Courier Journal (Dem.), June 14.—The more the measure is analyzed and its operations made plain, the more indignant do the people become.

Albany Express (Rep.), June 14.—Democratic papers are wailing, because foreign manufacturers are condemning the McKinley Bill as adverse to their interests. The idea that the American legislators are making laws solely for America's weal, never seems to have entered the skulls of the Cobdenites.

Dresdner Nachrichten, May 30.—The industries of Europe regard with apprehension

the proposed Tariff Bill in the United States. If the bill be passed the exportation of manufactured goods to America will become almost impossible. Our beloved old Saxony will suffer most by this measure. What would become, for instance, of the knitting industry of Chemnitz and Limbach? Nothing can be done by diplomacy; any overture in that direction would be regarded by the Americans as an unwarranted interference in their internal affairs, and would provoke them to adopt the odious bill to show their independence.

Montreal Witness, June 11.—The United States has imposed upon itself an exceedingly high tariff; the highest in the world. Yet it opposes a tariff for the Congo Free State. Should not the people of a new country like the Congo Free State be at liberty to protect themselves against the effete institutions and the pauper labor of an old continent like America.

THE SILVER BILL.

Houston Post (Dem.), June 12.—The Silver Bullion Bill is neither "fish, flesh nor good red herring." It does not meet or solve any difficulty in the existing monetary situation. It is simply a postponement of the real question at issue, and will satisfy neither one side nor the other. It is a halting compromise between the extreme silver views of the West and the monometalism of the East.

Inter-Ocean (Rep.), Chicago, June 14.—As to the end in view, there is no very great difference of opinion. Nearly everybody wants just as much money in circulation as there can be and still maintain it all at par, and prevent the Gresham law of the survival of the unfittest from driving out the best money, and so inflating prices, deranging values, and upsetting business calculations.

Atlanta Journal (Dem.), June 13.—The essential object to be aimed at in legislation on this subject, in our judgment, is to give the country a currency or currencies of stable and uniform value.

London Times, June 7.—There is already silver enough in the world to flood the United States and to drive out gold, and it is likely that one of the early consequences of the Silver Bill will be to give a stimulus to the production of silver, and to bring into the market the hoards now held by several European Governments.

Herold (German-Ind.), Milwaukee, June 8.—The Silver Bill is not so bad that it could not have been worse, but it is bad enough.

THE WEST NOT REPRESENTED.

Kansas City Times (Dem.), June 10.—Silver legislation is making headway, but against the wish of the Republican machine. The vote in the House on the motion to re-commit last Saturday shows the high tariff champions, the subsidists and the money contractionists are all built alike—are the same people. Western interests have small hope from the Republican party, when Western Republican members are whipped into line in opposition to silver. Every Western State is overwhelmingly for silver. The West is unrepresented on the Republican side of the House.

THE PENSION BILL.

THE PAUPER PENSION BILL.

Boston Post (Dem.), June 13.—Out of the conflicting measures proposed by the two houses of Congress there has come, through a committee of conference, a Bill, which probably will become law before the end of the month, for the enrichment of pension agents and the encouragement of pauperism among survivors of the war. When this Bill becomes law, there will be recognized the theory that a Pension is an alms, and that mendicancy and not suffering in the service is a claim upon the country. It is held, and with reason, that the pension Bill is a roll of honor, not the register of a charity bureau, and that it is not gratitude to "the soldier," but an emotion of an entirely different sort, which would degrade that roll in the manner proposed by the Pauper Pension Bill.

The direct effect of this Bill is essentially demoralizing upon the very men whom, as a class, it is supposed to favor.

CONGRESS AND THE SOLDIER.

Press (Rep.), Phila., June 14.—The present House of Representatives and the increased majority in the Senate were won by the Republican party on a platform which promised justice to the soldier. In the dependent pension bill this pledge is redeemed, and the country adopts the broad principle that no soldier shall become dependent on public charity, and no parent, wife or child come to want for lack of the life given in the defence of the country.

Richmond Times (Dem.), June 15.—It is calculated that the disability Pension Bill will add at least two hundred and fifty thousand new names to the pension rolls, and the increase in the fee allowed the pension agents will entail upon the government an additional expense of not less than \$1,250,000.

Chronicle Telegraph (Ind.), Pittsburg, June 12.—The Bill is not so sweeping in its provisions as some of those introduced, and ought on that account to be more satisfactory to all conservative people.

Public Ledger (Ind. Rep.), Phila.—The practical application of the law will not be satisfactory to the pension sharks or agents, on account of the dependent feature.

Baltimore Sun (Ind.), June 14.—An income tax on pensions will be required by and by for the support of the ordinary taxpayers.

Atlanta Journal (Dem.), June 12.—It is done for two objects—to enlist the "soldier vote" for the Republican party, and to enrich one section of the country at the expense of another.

Phila. Times (Ind.), June 15.—The worst result of all this business of pensions and bounties and special taxes for the benefit of special interests is not in the extravagant expenditure of money, but in its demoralizing effect upon the public conscience. Legislation has become a game of grab, and a public treasury is a fair field for plunder by anybody that can get a "whack."

Burlington Hawk-Eye (Rep.), June 15.—The Bill is a compromise. Like most compromises it will hardly satisfy the friends of the soldier in either house, but it is a great advance in pension

legislation and will be favorably received by most of the veterans and the public.

THE BENNETT LAW.

Providence Journal (Rep.), June 14.—The real question seems to be whether the State shall maintain a general system of public schools and control them for the good of all classes and sects, or whether these shall be supplanted, in whole or in part, by parochial or sectarian schools maintained by each sect and controlled for its own communicants. The latter alternative is a rather remarkable contention to be made a political issue.

Springfield Republican, June 14.—How are the common schools to be maintained against the attacks, direct and indirect, of Lutherans and Roman Catholics on the one hand and the wealthy class on the other? The only course would be to make the public schools so much better than the private schools in methods, spirit and results, that support will be won voluntarily from the latter. Either this must be the way, or the State must prepare to forego the function, so long exercised in America, so fundamental and vital, a right never to be yielded, of providing for the general instruction of its children. And it must hesitate to accept private in lieu of public instruction, or it must be prepared to view Protestant and Roman Catholic, English and German-American, alike educating their children in their private schools, and contributing for the maintenance of common schools only for the children of the very poor and negligent.

The Press (Rep.), Phila., June 14.—Wisconsin is likely to be revolutionized politically by the unwise compulsory act that forbids the teaching of any other than the English language even in parochial or other special schools, and the subject has caused the Lutheran Synod of Iowa to make a deliverance that very clearly defines the attitude of that church. The position assumed by the Dubuque Lutheran Synod is simply unanswerable.

America, Chicago, June 12.—The combination of the German Lutherans and the Irish Roman Catholics, of Wisconsin, is a most extraordinary coalition. It is a curious sight to witness the followers of the great reformer, Martin Luther, in coalition with the Church which would have burned him and his adherents at the stake. The German Lutherans are as a cat in the hands of the Italian monicchio who is using its captive's paw to pull parochial chestnuts from off the range of American free schools.

Catholic Review, June 12.—The school question is breeding difficulties with every hour. Following the troubles in Massachusetts and Wisconsin comes the news from Ohio that a Catholic pastor in Toledo has been indicted by the Grand Jury, "for misdemeanor, or for neglecting to report pupils to the Board of Education." There is an Ohio law, a meddling, impertinent law of the same stamp as the Wisconsin Bennett law, conceived in the same spirit of malice, envy, and hatred, which requires all schools, public and private, to make regular reports to the Board of Education in each district of the names of pupils, ages, and so on. Acting under legal advice the Toledo priest refused to make such return from his

private school, and his consequent arrest will test the constitutionality of the law, and make trouble for Ohio fanatics. These irritating questions are going to multiply. And it will do no harm to have them multiply. Catholics in certain parts of the country need waking up, and these malicious efforts on the part of their enemies are the awakeners. May they increase even as the tribe of Abou-Ben-Adhem.

Utica Herald, June 16.—The Catholic Church is not likely to sustain its adherents in Wisconsin in the position they have taken. Nor will the Lutherans throughout the nation side with their brethren of Illinois on the political issue they have raised.

FISHERY TROUBLES.

Manitoba Weekly Free Press, June 11.—France is presuming on British forbearance to encroach on the rights of Newfoundland. It has been doing this for some years, and with impunity. Growing bolder with success, France has continued to increase those claims, until at last the Islanders were ordered off their own coast and interrupted in the prosecution of an industry in which France had no claims whatever to engage. This has more recently been followed up by the violent interference of some French war-ships to prevent the colonists on the west coast from catching herring. It is not certain that even these outrages would have stirred Great Britain, but with the Islanders' patience had ceased to be a virtue, and they resolved no longer to submit to the oppressions of these foreign marauders. Representations were made to Great Britain that unless matters were at once mended they would take the management of them into their own hands. In addition to this the people of the west coast resolved in public meeting to pay no more duties until they were given protection. Such demonstrations as these are usually taken as the natural preliminaries to open rebellion, and should an outbreak occur the anger of the Islanders would doubtless be directed against the French, thus taking a long step towards precipitating a war between France and Great Britain.

Montreal Witness, June 11.—The British Government has mooted the idea of buying out France's fishing rights on the Newfoundland coast, or the *Times* would not advocate it so persistently. This is the only satisfactory solution possible. France's right to fish on the Grand Banks would not be at all disturbed by a settlement of the Newfoundland question, as the Bank fisheries are in the high seas and free to every nation.

SEAL FISHING IN BEHRING SEA.

London Times, June 4.—The points in dispute between the British and the American Governments in regard to the rights of seal fishing in Behring's Sea are assuredly not of a character which can be settled by confronting gunboats with gunboats and cruisers with cruisers. That is a method of dealing with territorial controversies which has too often disturbed the peace of the world. We do not know why Mr. Blaine should withdraw from his apparent desire to arrive at a diplomatic settlement of the affair, unless, in some of the underground movements of politics in the

States, he has once more been subject to the pressure of the Irish-American enemies of this country. The exclusion of British seal fishers from the immense expanse of Behring's Sea, stretching from the long chain of the Aleutian Islands to the extreme northeastern coasts of Asiatic Russia, is not to be justified on any grounds of public law.

THE GERMAN ARMY BILL.

Vossische Zeitung, Berlin, May 30.—The new Army Bill and the increased taxation connected with it have produced a despondency in the hearts of many German patriots. The *Kölnische Zeitung* resignedly says that "it is of no avail to oppose the proposed plan to enlarge the army. This strain upon the resources of the German nation will go on until we become bankrupt, or Europe be turned into a heap of smoking ruins." But all this is mere sentimentalism. The Reichstag must do its duty.

L'Indépendance Belge, Brussels, 6 June.—To reproaches addressed to Chili by its sister republics regarding its refusal to settle national differences by arbitration, the Santiago papers give the piquant reply that, if Chili has separated herself from the other American States, it is because she is more honest than they. She does not wish to enter into an engagement which the other States would be the first to violate, when they saw that it was expedient or necessary. This reply sums up with fine irony the Utopian character of an attempt, whether in the New World or in Europe, to bring about a universal disarmament and ensure endless peace.

TEMPERANCE.

LIQUOR LEGISLATION IN ENGLAND.

Cleveland Leader, June 14.—Agitation over liquor legislation is by no means confined to the United States. Just now England is being treated to a dose of it that is anything but pleasant to her politicians, and that seems to be as likely to produce trouble within party lines and upset the calculations of party managers as any liquor issue ever has in this country. The government has committed itself to what is called the compensation policy, which is that when any liquor dealer gives up his license and goes out of business the government must recognize his license as a piece of property and compensate him therefor.

This policy has stirred up a vigorous opposition, and we do not wonder. In this country a party that would father such an idea would not have a ghost of a chance of carrying any State in the Union. Here we hold that the liquor traffic exists by sufferance. Here a liquor license or property used in the manufacture or sale of liquor is held subject to what is in effect a partial or total confiscation. There, the proposition is to make even a license to sell a vested interest.

This wide difference shows in a striking way the greater progress of the temperance idea in this country, and the stronger hold of the moral side of the question upon our people. It also suggests that the English investors in American breweries do not realize what comparatively precarious property they are putting money

into, and that if they understood the legal status of the business in this country they would probably not invest in it so readily.

Evening Post, N. Y., June 13.—The poison of the licensing bill lies in the fact that everybody believes it to be a Tory bid for the support of the liquor interest.

Philadelphia Times, June 16.—It is not surprising that the question of compensation in England when public houses are refused a renewal of their licenses is raising a storm, before which a Ministry that seemed impregnable may go down. Although the government measure has been called by its opponents the publicans' endowment bill it is not so much the publicans as the wealthy brewers who would be benefited by the compensation clauses in the new licensing bill.

ORIGINAL PACKAGE DECISION.

Pittsburgh Times (Rep.), June 14.—It would be difficult to mention a decision by the highest tribunal in the land that caused the embarrassment, not to say harm, that has followed the "Original Package" decision. It is not strange, therefore, that the Chief Justice and those members of the Court who agreed with him, should be not a little exercised about the consequences of their action, and will seek as early an occasion as possible to repair the mischief resulting from obscurity of meaning, possibly error of judgment.

THE ORIGINAL PACKAGE CASE.

Pittsburgh Dispatch (Rep.), June 14.—The verdict in the Leechburg original package case shows that, so far, the part of the liquor interests which seeks to evade the license law under the United States Supreme Court's decision, has decidedly the best of it. In Armstrong County, at least, the sale of liquor in original packages is to be recognized as having suspended the license law. Of course, the promptest method of remedying the trouble will be in the passage of the bill now pending before Congress; but it would be interesting to have some of the cases likely to arise under the decision go up to the United States Supreme Court, and let that body reverse itself once more.

Albany Times (Dem.), June 14.—No end of trouble is caused to the prohibitionists by the "original package" decision of the United States Supreme Court. In the early days of this government there was a "whiskey insurrection" in the State of Pennsylvania, which assumed proportions so formidable as to attract the attention of President Washington, and it looks as though there might be one in the same State caused by a recent decision of a local court in Armstrong County, in line with that of the Supreme Court.

Burlington Hawkeye (Rep.), June 13.—We clip the following from the *American Agriculturist*:

"Cattlemen are all interested in the Federal Supreme Court decision which forbids a State's interference with commerce in 'original packages.' Butterine can in this way be sent all over the land, if consumers choose to patronize agents who may be established in the State prohibiting its sale and manufacture. The universal revival of this industry will very much reduce the value of all milch cows, and in turn tend to affect the cattle trade generally."

Already high license Pennsylvania is demanding the passage of the Senate amendment to the Interstate Commerce law, giving the States control of original packages as soon as they are delivered to parties to whom they are consigned. Here are the dairymen interested in the passage of the same bill, and yet Democratic papers are denouncing the Republican Senators who voted for that bill as "prohibition cranks."

Evening Post, N. Y. (Ind. Rep.), June 14.—The "original package" question takes on a new phase, with the discovery that Pittsburgh commission merchants are utilizing the recent decision of the Supreme Court to evade the Oleomargarine law, by selling the stuff in the original packages in which it is imported from other States. Of course, the commission merchant is as perfectly protected in such traffic by the decision as the liquor dealer in selling his wares, and, equally of course, the bill recently passed by the Senate to meet the difficulty about liquor does not touch the matter of oleomargarine.

North Western Chronicle (Cath.), St. Paul, June 12.—The decision of the Supreme Court regarding "original packages" has had a deservedly brief existence. The bill recently passed by the Senate restores to States power to regulate the liquor traffic within their own borders.

Cleveland Plain Dealer (Dem.), June 14.—The Wilson Bill is in the hands of the judiciary Committee, which has discovered that if the door is opened to this sort of special legislation it can never be shut. The oleomargarine men are ready to spring a Bill of like character if this pass, the cattle trust would undoubtedly be next with a Bill for inspection on the hoof, Michigan would probably trail along in the line somewhere with a cigarette prohibition Bill, after awhile Pennsylvania would seek to exclude Alabama iron from inter-state commerce protection, the school-book monopoly would be heard from early and before long, if the entering wedge is driven in, a government license would be required to trade between States. Then would the Republican tariff cranks be in their glory, for they could put a Chinese wall around each State and carry the home market policy to its logical (and actual) end.

Boston Journal (Rep.), June 16.—Decisions rendered within a week in Iowa and Pennsylvania establish the fact that high license and prohibition may both be practically nullified by the "original package" decision of the Supreme Court. It is time that the House was bestirring itself.

Pittsburgh Times (Rep.), June 16.—Oleomargarine imported and sold in original packages is in the same position as liquor, and other articles may also be. It is well to make test cases, as in the Silverman case.

Cleveland Leader (Rep.), June 15.—The worst and most offensive phase of the discussion regarding the "original package" question is the attitude assumed by certain Western organs of the liquor and anti-prohibition interests, which threaten the Republican party with dire defeat if Congress dare to pass the bill already adopted by the Senate. If we mistake not, the

liquor interest will only hurt its own cause by attempting to bully Congress in this matter.

THE TURNER BILL.

Times, N. Y., June 16.—There is a show of reason in the contention of the brewers against the Turner Bill, which prohibits the adulteration of beer. No doubt science may find, and perhaps has found, substitutes for or additions to malt, hops and yeast that may be used without deleterious effect. Nevertheless, the law of Bavaria requires that these shall be used alone, and every beer drinker is aware that Bavarian beer is both more palatable and more wholesome than American beer. It is incontestable that good beer can be made of malt, hops, and yeast, and it is a suspicious circumstance that the foreign substances used by American brewers are used solely for the reason that they are cheap. It is scarcely the province of legislation to make sure that beer is palatable. That may safely be left to the drinkers. It is proper for the Legislature to provide that nothing unwholesome shall be used in making beer, and the question is really whether the adulterants in American beer are unwholesome. Upon this question the testimony is not conclusive.

DOCTOR—TAVERN-KEEPERS.

Le Petit Journal, Paris, May 26.—The passing of a new whiskey law in Iowa, in the United States of America, has had a curious effect. The law in question severely limits the sale of whiskey by ordinary liquor-dealers, and even by chemists, but leaves doctors to vend it without restriction. As soon as the law was passed the number of doctors increased alarmingly, and many of their consulting rooms became taverns.

NATIONAL TEMPERANCE CONGRESS.

The Times (Ind.), N. Y., June 12.—There was a large assemblage at the Broadway Tabernacle yesterday which called itself the National Temperance Congress, but, judging by the oratory of the day and the way in which it was received, it was made up chiefly of Prohibitionists. There is nothing more important than the promotion of temperance in every effective way, and there is nothing that hinders the progress of reform in that direction more seriously than the intolerance of Prohibitionists. They claim to be the only sound temperance people and refuse to work with those who do not believe in their methods, and, being in a hopeless minority themselves, they obstruct every effort to adopt a rational temperance policy.

The Tribune (Rep.), N. Y., June 12.—Prohibitionists are in an overwhelming majority in the National Temperance Congress, so-called, and the disposition of some of these toward those who differ from them is certainly not conducive to harmony of feeling or action. Still, there was little acrimony yesterday amid all the talk, and many sound and practical suggestions were offered. The most significant incident of the first day of the Congress was Dr. Crosby's prompt acceptance of Dr. Deems' friendly challenge, and his pledge, not only to work for the suppression of the traffic in distilled liquors throughout the State, but for the complete suppression of the saloon in this city.

New Haven Palladium (Rep.), June 12.—The character of the convention would be a promise

of good results were it possible to blend so antagonistic elements into unity of action.

If the cranks can be kept in subjection, and profitless personalities avoided, the conference should be able to give the public the best thought of reformers on how to curb the saloon. We imagine there will be majority and minority conclusions, with frequent subdivisions; but it will be something to have the assurance that there is absolutely no common ground on which temperance people can meet for work.

The Times (Ind.), N. Y., June 14.—The kind of "discussion" indulged in at this so-called Temperance Congress is calculated to do nothing but harm to the cause of real temperance. These crusaders for the extermination of the "demon drink" make two radical mistakes. In the first place they confound temperance and total abstinence. The second radical mistake of these people is in assuming that prohibition is the most effective means of dealing with the liquor traffic, even if it were admitted that its total suppression should be the ultimate object of temperance effort.

New Yorker Volks Zeitung (Soc.), New York, June 16.—The gloomy fanatics of Prohibition and Temperance have their good side. We are not blind to the dark fanaticism, the obstinate zealotry which seeks to restrain personal liberty in straight-jackets. But no such movement as the Prohibitionists have set on foot would be possible if a grave social evil had not paved the way for it. The Temperance leaders see only the one side of the medal, the effect of drink in producing misery. The ways of the Temperance party are not those of the Socialists. They address themselves to the removal of the symptoms, we seek to eradicate the causes.

Public Ledger (Ind. Rep.), Phila., June 17.—To-day's session showed more clearly than yesterday's that the National Temperance Congress is a National Prohibition Convention.

Boston Journal (Rep.), June 13.—Neal Dow did not meet with much sympathy at the National Temperance Convention in New York on Wednesday. He was received with great respect, but it was evident that the mass of the delegates were in favor of high license. Rev. Dr. Deems even restricted the venerable Maine apostle to a five-minute speech, and threatened to quit the chair when certain persons in the audience urged the infringement of the rule.

N. Y. Sun (Ind.), June 12.—That the National Temperance Congress was a Prohibition Congress was made mighty plain yesterday. "Amens" and "Praise the Lord" greeted Prohibition sentiments. Coldness and disapproval were visited on high-license men.

Boston Traveller (Rep.), June 14.—Neal Dow did not meet with much sympathy at the National Temperance Convention in New York on Wednesday. He was received with great respect, but it was evident that the mass of the delegates were in favor of high license.

Press (Rep.), N. Y.—The Congress is to be congratulated and commended, negatively as well as positively. Its refusal to identify the cause of temperance with any mere party scheme is worthy of hearty praise.

Evening Telegram (Ind.), N. Y.—The Rev.

Dr. Howard Crosby stroked the Prohibition Congress against the fur. The Doctor's talk will not suppress the teetotalers in their innocent amusement of legislating for New York, but it is well to have them lectured by such a competent and weighty authority.

Morning Journal (Ind.), N. Y., June 12.—Judging from the way in which the Prohibition speakers hammered the High-License orators, and from the tremendous pitchforking given the Prohibitionists by the license advocates, these reformers of intemperance need a few lessons in temperance of language.

Providence Journal (Rep.), June 16.—All these so-called "temperance" conventions, with their intemperate talk and exceedingly intemperate suggestions, would be decidedly discouraging for the future of temperance reform in this country if there were any reason to suppose that the persons who appear in these gatherings were really representative of any large class of people. But fortunately they are not.

The Voice (Pro.), N. Y., June 19.—The Congress was a very representative one. Every phase of temperance thought had its champion. The Prohibitionists were largely in the majority—they nearly always are in temperance meetings, no matter by whom called—and they learned cheerfully some needed lessons in toleration. The "other side" was heard as well as our side. For this we were glad. We wish to encourage the people who honestly differ with us to come to such meetings and tell us frankly just where they are and why they are there. If we listen to them respectfully we then have a right to ask that they listen to our side with equal respect. We feel sure that this great temperance gathering will help to clear the air. We have heard from several leaders of thought who frankly admit that now for the first time they really understand just what party the Prohibitionists mean when they say Prohibition, State and National, with a party behind it.

SOCIAL TOPICS.

THE LOUISIANA LOTTERY.

LOUISIANA'S PERIL.

Utica Herald, June 13.—It is not so certain that the anti-lottery people in the Louisiana Legislature will be able to defeat the Shattuck bill for the renewal of the great swindling concern's charter. In fact, it seems likely that it will pass both Houses. The Governor will, of course, veto it, but it is feared that the lottery company will be able to secure enough votes by wholesale bribery to pass the bill over the veto in each branch of the Legislature. It is even confidently stated that already a two-thirds majority has been secured in the Senate, and that only four more members of the Lower House must be bought to secure the passage over the veto of the villainous measure in that body.

Ignorant voters will be openly bribed by parishes, and so many of those in charge of the election machinery will be corrupted that a fair count will be impossible, even if the renewal proposition is actually defeated. Surely these be dark days for Louisiana. But the light may break thro' the clouds in time.

LEGALIZED ROBBERY.

Pittsburg Chronicle-Telegraph, June 14.—All signs indicate that the State of Louisiana will cover herself with indelible disgrace by re-chartering the organized robbery known as the Louisiana State Lottery—the most rapacious as well as infamous scheme for plundering a credulous public ever known.

LOOK OUT FOR THE LOTTERY.

Pittsburg Dispatch, June 12.—The fact is that the lottery has poisoned the whole State. The taxpayers, who could prevent the perpetration of this shameful abuse, are dazzled by the offer of a million dollar bribe annually for twenty-five years.

Louisiana being content to sell her honor, does it follow that the United States must share her shame? Hardly. The post-office department is at present the agent, unwillingly, of the lottery. There is need for more severe laws against the passage of lottery correspondence through the mails. Congress can and should pass these laws. The administration which destroys the Louisiana State Lottery, root and branch, will not have to make any other record to establish its claim upon the good will of the people.

THE LOTTERY IN POLITICS.

Baltimore American (Rep.), June 13.—What an unfortunate predicament for a sovereign State to be absolutely dominated by a close corporation of gamblers—men who carry on the most insidious and corrupting form of gambling known to the world, the kind that robs the laborer and house servant of their hardly-earned wages—and offers to pay the State a million dollars a year for the privilege! It is the only commonwealth in this broad land where the lottery is tolerated, and the Democrats have 102 majority in the Legislature. We sincerely wish, as do many decent Democrats in Louisiana, that the lottery may be defeated; but so corrupt is party management in that State, largely through the baneful influence of this lottery fungus, there is scarcely a hope that it can be done.

THE LOTTERY AND THE NEW SOUTH.

New York Tribune, June 15.—We have denounced the proposition to extend the lottery's charter as a menace of the common weal. At this time we desire simply to inquire, What does the New South propose to do about it? We believe that if the leading citizens of that section would combine to defeat the bill, and would make a vigorous fight, they would succeed. And we beg to assure them that if they want to give the New South a lift, a big one, a veritable boom, they cannot do better than conduct a campaign which shall result in driving the lottery sharps out of Louisiana—which is practically their last ditch. North, West and East are substantially a unit in their opposition to lotteries. Why should the South alone of all the sections give aid and comfort to the unspeakable nuisance?

Arkansas Democrat, Little Rock, June 11.—It is a sad spectacle to see the leading New Orleans daily papers advocating the Louisiana State Lottery.

Columbus Dispatch, June 14.—It now remains to be seen if the Legislature of Louisiana will be honest enough to censure the committee

and crush the lottery or whether the lottery money will stick to the fingers of all and cause a victory for an evil.

Buffalo News, June 13.—The Louisiana lottery lacks only four or five votes to give the requisite two-thirds needed to obtain a renewal of its charter. What a golden harvest there is in store for several Louisiana statesmen with consciences elastic and itching palms!

THE LAKE MOHONK CONFERENCE.

Christian Register (Unitarian), Boston, June 12.—The conference was not called to perpetuate the history of negro wrongs; its outlook was not backward but forward. If at the outset the problem seemed discouraging there were cheerful glimpses of light as the conference proceeded; and perhaps one of the best results of this gathering was to lift the friends of the negro out of disheartening pessimism into a cheerful belief that the problem is not insoluble. The remarkable advance made by the colored people in twenty-five years, their growth and industrial capacity, their steady accumulations, their adaptation to varied occupations and ability to take a higher education, the opening of the vast natural resources of the South by a race especially fitted to work in this climate, all show that the negro is doing what he can to settle this problem; and what the negro does will in the long run be more effectual than that which anybody can do for him. The most ardent advocates of the negro in the conference were white men reared in the South under the institutions of slavery.

The Interior (Pres.), Chicago, June 12.—Christian men will agree in the main, that the most powerful influences at command are the religious, educational and industrial; and that politics must take a back seat, and give these better things an opportunity to exert themselves, if the negro problem is to be rightly solved. If some of the scenes in the recent General Assembly, when dark-skinned commissioners spoke eloquently of the advance of their brethren in the south, under Christian training, could be reproduced before the whole company of Christian citizens of the United States, there inevitably would be a revival of confidence in the power of the gospel, and its accompanying influences, to allay existing troubles and to right all wrongs. If the newly organized conference shall point out telling ways in which evangelists, educators and industrial leaders can push their several forms of effort among the southern negroes, it will not have been called together in vain.

Atlanta Journal (Dem.), June 10.—In counselling the negroes to remain where they are, among the whites of the South, as the best means of bettering their condition, morally and pecuniarily, the conference virtually contradicted or disclosed its disbelief in the tales of the bad treatment of the negroes in this section so industriously circulated by Republican politicians. Certainly they would not have consigned the negroes hopelessly to a condition of oppression and ill-treatment at the South if they believed such stories. They would rather have opened their arms to receive them at the North or started some scheme for their removal to the inviting and expanding West.

We accept this advice as proof that the con-

ference did not believe the current slanders of the white people of the South.

GAMBLING ON OCEAN STEAMERS.

Providence Journal, June 16.—The much-discussed question of gambling upon transatlantic steamers is once more occupying newspaper attention, and it is gratifying to see that the steamship companies are beginning to feel the necessity for placing themselves upon the defensive. They confess, or some of them, that the evil exists, and they profess at once their desire and their inability to put a stop to it. They cannot, they say, restrict the amount of the stakes, nor can they prohibit card playing, since that would be merely to make them the censors of public morals. There is, of course, force in this. The companies are transportation companies only, and the one which attempted to be much more would pay dearly for its philanthropy. At the same time, the companies could do something to at least make the swindling of their passengers less easy. It is notorious that encouragement is directly or indirectly given to gambling upon almost every steamer, and largely, it is to be presumed, because of the large profits which the ship's bar draws from the smoking room.

SOCIALISM.

Braunschweiger Tageblatt, May 22.—Socialism, in the aspect which it now presents, appears to be a great deal more than an industrial system; it is systematic and outspoken anti-Christianity, opposed to the existing constitution of Christian societies.

Stettiner Zeitung, May 30.—The discussions on the labor question in the Reichstag and the plans proposed for its solution, reveal only the great variety of opinions there are on this subject. The settling of this question is still a thing of the future.

MISCELLANEOUS.

THE EMPEROR AND BISMARCK.

New York Herald, June 15.—The news from Germany in these days is as thrilling as the brass voice of a trumpet.

The young Emperor feels the spur to valiant deeds, and proposes to "get the start of the majestic world, and bear the palm alone."

Bismarck, who has been promoted to private life, feels that his fame has been "shrewdly gored," and, if we may believe his enemies, meditates "millions of mischief."

Bismarck has been the grim demigod of European politics. He was both giant and tyrant. His impatience, his self-will, his obstinacy, as well as his large insight, have made whole pages of history. Events created him, but being created, he moulded the events. He was for a generation the lion of the Continent, possessing all the noble and many of the ignoble qualities of that king of brutes.

He had both an iron head and an iron hand, and the two gave him a pre-eminence in counsel and action that excite the eloquence—in eulogy and denunciation—of the critic. But his fame is beyond the reach of decay, and his services to Germany will never be forgotten.

To the iron head and hand Nature in her most capricious mood added an iron heart.

He is therefore the best hater of the age, and a stranger to the virtue of magnanimity.

That Bismarck is a statesman of exceptional grasp no one desires to deny. The admiration of a world should satisfy him.

The stubborn fact is that the habit of ruling has made it impossible for him and the young Emperor to work in harmony. One or the other must give way. William had the prior right, and Bismarck retired to his country residence.

Albany Morning Express, June 12.—The greatest mistake of Bismarck's life was in trying to estimate the character of the heir to the throne.

Columbus Dispatch, June 11.—The opinion of Prince Bismarck that the higher education of laboring classes cannot but result disastrously to Germany, may have been the rock upon which the Emperor and himself split. Bismarck is a private citizen now, and so he can express his opinion freely about the socialistic tendencies of his country. Such an opinion will create a furore in the world, and the words will be historical before many suns set. How the world will judge no one can say. But it will certainly be remembered that socialism is increasing in Germany; that the Emperor is a philanthropist or a demagogue, and that Prince Bismarck is an old, keen and learned man.

Montreal Witness, June 11.—If Prince Bismarck expected that his utterances would embarrass the German Government and cause international trouble, he has made a mistake. It is wonderful how little effect they have had upon Europe. The great German ex-Chancellor, out of office and not backed up by the Emperor, seems to have less influence upon the Continent than Mr. Gladstone in Opposition. The Emperor and the German Government have determined to ignore Prince Bismarck's talk.

Evening Post, Cincinnati, June 11.—The free talk of Bismarck with the reporter of the *Berlin Telegraph* is of special interest. Among his declarations he says that Emperor William is bent upon internal reforms and has no idea of aggression; that the relations between France and Germany are peaceful, that the provinces could not be restored, and that it must be left to time to remove resentment; that the czar dislikes physical exertion, is averse to conquest, and will never attack Germany; that the Dreibund is strong enough to prevent a disturbance of the peace on account of Bulgaria; and that England and Germany will never seriously quarrel over Africa. The most astonishing thing said of him in view of the past, and the alleged ill feeling existing between Emperor Frederick and the Bismarck followers, was that Emperor Frederick was a true Hohenzollern of the finest character, of most brilliant capacity and of heroic courage. He added that had the late Emperor lived he would have astonished the world by the vigor of his personality and his rule.

Baltimore American, June 12.—Bismarck is said in a recent interview to have deprecated legislative interference with the hours of labor and the parental control of children. A significant commentary on both is the strike of the children in Saxony, who work in the beet-fields in all kinds of weather, for wages rang-

ing from five to twelve cents a day. The theory that natural affection sufficiently protects children, without the aid of the State, as the upholders of absolute paternal control contend, is rather shaken by this showing of children forced, by mercenary parents, to work at a tender age, for the pitiful sum their labor brings into the parental treasury.

Courier Journal, Louisville, June 12.—Bismarck's retirement from office seems to have changed his character, and from being a very reticent statesman, with a contempt for the press, he has become a garrulous old man, anxious to "grant an interview" to any correspondent who asks it. Some of these alleged interviews may be genuine, but most of them do "the man of blood and iron" as much injustice as the average reports from departed great men, transmitted through what are termed "spiritual mediums." Mediums and correspondents combined will destroy any reputation.

Chicago Herald, June 11.—It is despotism. It was despotism that brought the career of Bismarck to a sudden and an unhonored end. He is evidently incapable of teaching his age anything further than it will learn. He has dropped behind while it passes on.

The Pilot (Cath.), Boston, June 14.—A marvellous thing the young Kaiser William has done in upsetting an old bull-dozing autocrat like Bismarck, and changing him in two weeks from a terror-of-the-earth into a vain, loose-tongued and impotent old man.

American Israelite, Cincinnati, June 12.—Prince Bismarck, when the Emperor had dismissed him, visited the Empress Victoria. He recited to that lady in a somewhat melancholy tone, how ungratefully the emperor had treated him. The empress said, "You ought not to be surprised at that, when you know how you incited my son to ingratitude against his own father and mother."

BISMARCK.

A BISMARCK AND A WASHINGTON.

Springfield Republican, June 12.—If Bismarck is jealous of his fame, at this last stage of his career, he should imitate Washington in making his retirement from active life genuine in its simple and guileless quietude. That the creator of America, allowing him the title, eagerly sought retirement from the service in which the nation would gladly have held him; while the creator of Germany finds his place torn from him by the momentary personification of that kingly power whose sacredness he has labored to maintain unimpaired—this essential difference in the causes of their retirement of course destroys the perfection of the historical parallel, although in its grand sweep the comparison retains many striking features. And after allowing for this difference, does it not remain true that in failing to imitate the placidity of the great Virginian, whose concern for the republic he had created was as intense as that of the ex-chancellor for his empire, the German appears at a disadvantage?

Unlike Washington, it was not given to him to create a state of which an acknowledged fundamental principle is that no one man is essential to its perpetuity. The ex-chancellor has never been taught, and certainly he has never

believed, that from the great mass of men a leader always may be found whenever the emergency requires one; that not only is the vacant place always filled, but that many there are who are qualified to fill it. The greatest of Americans did not think himself indispensable to the republic, and therein showed his surpassing greatness.

THE SAME OLD BISMARCK.

Daily American, Nashville, June 11.—Bismarck is filling in his time as a retired statesman by giving out interviews to the newspapers. The old man is not at all sparing of his views about things, and some of them have all the bitter flavor of the old Bismarck. Thus when he says that over-education has resulted in disappointment and dissatisfaction among the people of Germany, and in disaffection and conspiracy in Russia, inasmuch as there are ten times as many people educated for the higher walks of life as there are places for them to fill, we hear the same old Bismarck.

GERMANY AND ENGLAND.

The Sun, N. Y., June 16.—The newspapers that are venting their spite against Prince Bismarck are particularly fond of taunting him with the alleged improvement in the relations of Germany and England since his retirement from public life. They assert that an ill-timed and peremptory demand on his part, that the United Kingdom should join the triple alliance, caused a marked estrangement between the British and German Governments. This, they add, has given place, since Kaiser William II. has virtually taken into his own hands the control of foreign affairs, to an international friendship, whose influence on the political situation cannot be overrated.

When Bismarck hears his enemies depreciate even his diplomatic experience and dexterity, he must feel like saying with Othello, "I am not valiant neither, but every puny whipster gets my sword." To tax him with diplomatic incapacity is to reduce calumny into an absurdity. If there is any gift with which history will credit the veteran ex-chancellor, it is an unerring insight as to the limits within which he could hope to exercise influence upon foreign powers, and as to the methods by which his ends could be best attained. To assume that such a man could misconceive the relations of an English Prime Minister to the Crown on the one hand, and to Parliament on the other, and that he could overlook the conditions under which alone a treaty could be concluded by Great Britain, is simply ridiculous.

GERMANY AND FRANCE.

Oldenburger Zeitung, May 21.—According to Henri des Houx, Prince Bismarck expressed himself as follows in an interview which the Prince accorded him: "Germany will never attack France, nor provoke France to attack her. She will never directly nor indirectly seek occasion for war. We cannot attack you because our constitution forbids the calling out the Landwehr and the Landsturm for offensive operations. If we were to seek an opportunity to attack France, the people would turn their arms against the government. The Germans are warlike and patriotic, and ready at any moment to shed their blood for the maintenance of the integrity of the fatherland. But woe to him who shall arrest the nation's

dustrial career and disturb its peace for the sake of a war of conquest."

GERMAN-AFRICA.

Allgemeine Zeitung, Munich, June 1.—There is no doubt that the 4,500,000 marks required by Major Wissman to maintain his post in Africa will be allowed him. This grant will enable him to establish fast communication between the various German stations in East Africa. In order to fully appreciate the importance of such colonies to the mother country, we need only point to England, who gets over seventy-five per cent. of all the profits that accrue from the import and export trade with her Indian possessions.

The Critic, Halifax, N. S., June 13.—The game of grab now being played by the great European powers for territory in Africa is sure to become more and more exciting. Stories of the vast natural wealth of Central Africa, told by Stanley, the intrepid explorer, have incited the nations to greater efforts to secure the prize. Germany has got a first start, but England is close upon her heels, and if she succeeds as well in this last decade of the nineteenth century as she did in the "spacious times of great Elizabeth," when Spain and France led the way, we shall have little to fear.

STANLEY AND GERMANY.

Mährisches Tagblatt, Olmütz, Moravia, June 1.—Mr. Stanley seems to regard Africa as the private domain of the Anglo-Saxon; he is quite disgruntled because some parts of the "Dark Continent" are occupied by Germans. This shows the genuine American in him—an unblushing egotist. He does not, indeed, underestimate the work which German explorers have done in the equatorial regions, and since his return he utilizes every opportunity to warn England against the industry and perseverance of our colonies in Eastern Africa. He would fain have England take possession of Africa entire, and his British admirers have already raised the cry: "From Cairo to the Cape." Mr. Stanley is a brave explorer but a bad politician.

Le Petit Journal, Paris, June 3.—In referring to the discovery that Senator Ingalls' recent speech at the grave of Senator Burns was a reproduction of one of Massillon's sermons, describes Senator Ingalls as one of the stars of the American Parliament with a note of interrogation after "stars."

THE HABIT OF THE NORTH.

The News and Courier, Charleston, S. C., June 10.—There were sentiments expressed in the address of George William Curtis at the laying of the corner-stone of the Washington Memorial Arch in New York which thrill the soul even as the blast of the bugle stirs the blood of a soldier. Uniting the polish of the soldier to the fervor of the patriot, and, blending with his love of the Union a high respect for the men who followed the fortunes of the Lost Cause, he rejoiced that this memorial arch would typify in its grace and symmetry the beauty and strength of a reunited country for all time to come. "It is the habit of speaking of 'the South' as if it were in some way the legitimate name of a distinct part of the country," that makes the South solid, and it will remain solid, we hope, as long as the distinction is made. If "the South" is not now

an integral part of the Union it will never be; if the Southern people are not to be permitted to honor their dead and to wave their old flags and to fight their battles over again on occasion without being charged with treason, "the South" as such, let us fervently hope and pray, will be "the South" forever.

THAT CAPE MAY COTTAGE.

N. Y. Herald, (Ind.), June 15.—If Mr. Harrison's precedent is followed, it will some day be a very paying scheme to get elected President of the United States.

The fifty thousand dollar salary will be a mere bagatelle in comparison with the perquisites and emoluments of office.

George Washington had an impression that a man in high official life ought to be very wary about receiving presents. He argued, foolishly it appears, that a present is a bribe, offered as such and accepted as such. He even went so far as to intimate that if a man should give him a cottage by the sea, or its equivalent, he would regard it as an insult, would get downright mad about it, and hurl the fellow neck and crop into outer darkness, where he would have plenty of leisure to wail and gnash his teeth and kick himself to tatters for his folly.

But Washington was an old fogey. He regarded public office as a public trust, "and all like that, you know." We are getting over those stale and—from a pecuniary point of view—unprofitable notions. The new philosophy, which has supplanted the golden rule and other moral bric-à-brac of earlier days, is to take all you can get and stand on tiptoe to give yourself longer reach.

Detroit Journal (Ind.), June 13.—Mrs. Harrison's acceptance of the gift of a cottage will not increase the popularity of the present administration. Abstractly, and perhaps practically, no great harm will be done, but the American people are jealous when their officials place themselves during their terms of office under personal obligation to the rich and influential.

Atlanta Journal (Dem.).—The Republican President has now further besmirched his reputation by permitting his wife to accept such a gift. Wanamaker presented her the deed and keys. No one would trust a Republican when he bears gifts. Washington accepted no gifts while he was President. But Harrison is hardly a Washington.

The Herald (Dem.), N. Y., June 12.—The Rev. Mr. McFeeters, of Philadelphia, is a humorist of the first water. Referring to President Harrison, he remarked that he had "probably been elected by God to give the country a chance for reformation." The caution of the clerical temperament is seen in the use of the word "probably." That gives us all a chance to doubt without being boiled in oil as heretics. If the President accepts any more cottages, for which, of course, he expects to pay in official favors, we shall be forced to the conclusion that his election came from an entirely different quarter.

St. Louis Post-Dispatch (Dem.), June 11.—When the Presidential office is made the stepping-stone to wealth through the favors of rich men, the honor of the place disappears beneath its dishonorable emoluments.

Book Digests and Reviews.

God in His World: An Interpretation. Harper Bros.

Though this book is anonymous, the author photographs himself on every page; a careful student of the New Testament, but of generous culture in many departments other than theological; a heavy browed philosopher who is also a graceful rhetorician. He calls his book "An Interpretation;" judged from its effect upon the reader it is a meditation; for while he gives us many exceedingly beautiful and moral suggestions, he awakens more in us than he directly imparts; he points much farther than he leads.

The book is timely. There is wide-spread dissatisfaction not only without, but also within the church, regarding the historic statements of doctrine. To many the loss of the shape seems the loss of the substance. To them there is no spiritual fact beyond the formula. Others would hold their souls aglow with the essential truth of God though all creeds were forgotten. The author of *God in His World* will charm such, and, at the same time, will give a kindly restraining hand to many who are tempted to despond on the road God-ward because the old familiar way marks have disappeared. The thought of the book is substantially as follows:

We do not need a *theory*—and least of all the theory of a mechanical theology—but a *life*; a life here and now, the realization of the kingdom of heaven on earth, a reconciliation to Nature as well as to God. Christianity can rest upon a natural basis. Even if we put aside all outward authority, surrendering to the sceptic every citadel which he has assailed, there still remains the Life, unassailable and beyond the reach of criticism. This was from the beginning the Christ-life. The truths of this life are universal. There are no differing Divine dispensations. The field of the Divine life is "a field without fences." What Clement of Alexandria declared he found in the Pagan philosophy—a preparation for, an anticipation of, the Christ, this is found in the Pagan popular faith. "In this cycle of ancient faith man's response to the Divine leading of the Word in Nature was the measure of his Divinely quickened life. . . . Whithersoever the wayward children of men wandered, thither closely followed the loving spirit of God, giving them, so long as they in any way held to the living symbols of nature, the large meaning of these symbols: with its own tenderness inspiring the personification of their imagination—the great sorrowing Mother, known by so many names, and their saviour gods; with its radiant comfort illuminating every image of hope, shaped in their trembling hearts against the images of fear; with its saving virtue so transforming their very perversions, that false mediations might foreshadow the true Way, and hollow propitiations anticipate the reconciliation to come; following them with prophetic warnings and pleadings; making their masterful pride of heroism and thought its ministers for the destruction of lifeless structures; and finally, in this close pursuit, overtaking them in their last extremity, in the helplessness of death, in that vast prison-house and sepulchre, known as Roman civilization,

taking their very flesh and appearing unto them as the Son of Man." Again "In this guidance Nature is only preparatory to Christ's completeness, feeding us upon her locusts and wild honey until He gives us, in His flesh and blood (His human revelation of the Father) the heavenly bread and wine."

"The more of Divine life there is in a system, as a life whose mastery is accepted and which shapes all human operations in its development, the more readily that system passes, giving place to new. It has the quickness of death as of life. The real degeneration is the withdrawal from Divine living ways. . . . In the Divine plan the material structure is secondary; the hardnesses are hidden. . . . In the degenerate humanly shaped scheme, cut off from the Divine, it is the structure that is primary, even though it may not entirely hide the heavenly alchemy; the veil is never lifted, and it can be rent in twain only by a Divine violence, in that same hour that the all-suffering Eternal Word, forever illustrating the divinity of death, proclaims concerning this spiritually dead system that 'it is finished!' Thus it is that the 'fulness of time' when the Christ should come, was the very emptiness and hollowness of time, from any human point of view. It was the night of the world whose darkness closed all around the radiant spot in Bethlehem."

Of the Incarnation; the correspondences of Nature to the kingdom of heaven are fully apparent only in the life and utterances of him who said, "My Father worketh hitherto and I work." His utterances are the intensification of truths breathed forth from the beginning by the inarticulate voices of Nature. When He says "Consider the lilies," then only do we comprehend what all along the lilies have been teaching us. When he says "Ye must be born again," then only do we know what Nature always taught. "The very seed of the new life—all the husk of it, all save the vital principle itself—must die before it can germinate. In regeneration, not only all that a man hath himself been, but all systems, all forms and all traditions which have taken hold of him, of *whatsoever preliminary value or help they may have been to him*, must die, all save the vital principle itself, which is of the spirit." When He says "I came not to condemn," then only do we see clearly that in Nature there is nothing condemnatory. For the first time we behold God as always in His world, and see "that He has always borne man's sins and has always been his Saviour. No man can put forth his hand, whether for evil or for good, that he does not hereby make God his helper. It is the everlasting Divine passion—that man forever makes God his associate even in his mistakes, his brutalities, his crimes. And in all this God is his Saviour, in that while He suffers the abuse, He has ever in view the right use as ultimate, and strives for this restoration."

In this light all mentally constructed, mechanical theology is swept away. Man does not strive for pardon; it is forgiveness which is striving with him. There is no such Divine attribute as justice—the justice of a judge standing outside of that he judgeth. There is the real, the inward judgment. "That flame which is in us, which is our life—by this we are tried. God in us is both love, the flame of the

spirit, renewing us, if we submit to its mastery, and keeping us in living ways, and a consuming fire if we resist it. In both cases it is the same love, but its relentless burning of dead branches we call vengeance."

The book closes with eloquent chapters on the Divine Human Fellowship—the Word becoming, not merely flesh, but *all flesh*. "Whatever of fragrance and beauty, of sweetness and light, there has been in the flowering of humanity in any age or country is the glory of the Divine intent, showing as through a veil which the reluctant soul keeps between its own and the Divine plan." "The final issue is universal brotherhood, not from the adoption of any sociological theory, but from the radical renewal, at its very source in the human heart, of all social life." Of the Galilean community at Jerusalem, with its beautiful accord and decay, the writer says, "We soon behold the lapse of the Regenerate. There is the burst of dawn, a mighty illumination, and then from all sides a dense mist flows in as from some all-surrounding and illimitable sea of darkness. Not fully comprehending the Divine plan, we are apt to forget that this thick vapor is itself due to the operation of the very sun which is hidden thereby, and which must finally dispel it."

The author makes the Church inclusive of all mankind—salvation that is to be real for any must reach all men. "To the vision of faith the Kingdom is triumphant,—and worldliness a mask, an illusion, which, though it last a million years, is as nothing unto the strength of the Eternal Love that encompasses it round about, and operates upon all hearts beneath its hollowness, as behind a thin veil incapable of obscuring the divine glory."

An Account of the Manners and Customs of the Modern Egyptians. By Edward William Lane. 16mo, pp. xxiv.—552. London, New York, and Melbourne: Ward, Lock & Co.

Edward W. Lane, having already acquired considerable knowledge of Arabic, went to Egypt in 1825, at the age of twenty-four, and passed three years in Cairo in familiar intercourse with all classes, especially the scholars of the University, who regarded so earnest a student of the religion and laws of Islam as almost a convert. A master of the vernacular at the end of the first year, conforming to the customs and observances of the country, he passed among strangers for a Turk.

His book was published after a second stay in Egypt, in 1833-35. This is a reprint of the revised third edition, published by Charles Knight (London, 1842). The author was a trained artist, and the 96 wood-cuts, with his lucid detailed descriptions, give a vivid idea of the architecture, dress and personal ornaments, domestic arrangements and appliances, and social and religious customs of the Egyptians. Cairo in the time of Mehemet Ali was truly the intellectual capital of the western Mohammedan world, and Islamic civilization at that time was less modified there by European ideas and customs than in any of the cities of Turkey.

Lane ascribes an almost pure Arabian origin to the Egyptian people, who appeared to him a noble race, both in their mental and physical characteristics. The beauty of the women soon fades; but in the bloom of their youth their oval faces, large, black, almond-shaped eyes, with long lashes, and their sweet, bewitching expression seemed to him the perfection of female loveliness. Their practice of blackening the edges of the eyelids with *Kohl* was known among the ancient Egyptians, Hebrews, and Greeks. Staining the nails with henna is a custom that has spread from Egypt into other Oriental countries. The mothers of the

wealthier classes are remarkable for their excessive indulgence; yet the children, however much they are caressed and fondled, feel and manifest profound respect for their parents. Filial disobedience is one of the most heinous sins, according to the Mohammedan code, being classed with idolatry, murder, falsely accusing women of adultery, wasting the property of orphans, taking usury, and desertion in a war against infidels. A son will not sit, eat, or smoke in the presence of his father, unless bidden to do so. Mothers do not receive the same outward marks of respect, but enjoy the affection of their children in a greater degree than fathers.

Mohammed did not introduce polygamy. He limited the number of wives a believer can have, though not the number of concubine-slaves. In Egypt it is the fellaheen, whose women earn a great part of their support, who indulge in two or more wives. The well-to-do classes are restrained from considerations of expense, if for no other reason, from polygamy or concubinage. Yet marriage among them is often a far looser bond than among the polygamous folk. Women of the wealthy classes keep themselves secluded in the harem, or veiled in public, unlike those of the laboring population, who mingle freely among men with uncovered faces; and yet they are said to be addicted to criminal intrigues. Wives occupy a tolerably independent position; the dowry that is paid by the bridegroom and the sum that is contributed by the bride's family are expended on dress and furniture that become her absolute property. It is the facility of divorce that has the most corrupting influence on family morality. A man may put away his wife by a simple declaration, or take her back, according to his whim; but after he has thrice divorced her, or has uttered the formula of absolute divorce, then he cannot remarry her unless in the meantime she has married and been divorced. There were men in Cairo who had married and divorced twenty or thirty successive wives, and women who had had half a dozen husbands.

The Egyptians are extremely courteous, graceful, and dignified in their demeanor, and pride themselves on their elegance of manners, their wit and fluency of speech. They appeared to be endowed above other nations with quickness of apprehension, a retentive memory, and ready wit, which is always without malice, for their affability prevents them from uttering words that gall or shock. Their religion teaches them to despise Christians and Jews, though they were accustomed to treat Europeans with civility, for the Mussulmen are as remarkable for their toleration as for their contempt of unbelievers.

The Egyptians are avaricious, and yet generous in various ways. They are scrupulous in the payment of debt, and seldom will accept interest, as it is strictly forbidden by the laws of their religion. Falsehood was commended by the Prophet only when practised for the purposes of reconciling enemies, of pleasing one's wife, or of obtaining an advantage in a war against infidels; but the modern Egyptians have extended the license to all possible occasions and relations, and are so universally given to lying, that when one tells the truth he is nicknamed "Frank" or "Englishman."

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Village Almshouses, Something About, Rev. Dr. Jessopp, *Nine. Cent.*, June.

Year 2000, Farming in the, Edward Beyrick, *Over. Mon.*, June.

Books of the Week.

AMERICAN.

Astronomy, hand-book of, descriptive and practical. G. F. Chambers. Macmillan & Co.
 Avelingh Joost, a Dutch story. Maarten Maartens. Appleton.
 Bacon, Francis, the essays of counsels, civil or moral. F. Bacon. Macmillan & Co.
 Beautiful, a lover of the. Katherine Carmarthen. Macmillan & Co.
 Browning Club, Syracuse Memorial Meeting of Syracuse Browning Club. Syracuse, N. Y., C. W. Bardeen.
 Caissa's Ghost. G. A. W. Cumming. Kirksville Mo., Graphic Print Co.
 Capital and Interest. Eugene v Bohm-Bawerk. Macmillan & Co.
 Church Government. Alex. T. McGill. Phil., Pres. Bd. of Pub.
 Consumption, the suppression of. G. W. Hambleton, M.D. N. D. C. Hodges.
 Criminal law of England, a general view of. Sir Ja. Fitzjames Stephen, Macmillan & Co.
 Dantes "Divina Commedia." W. T. Harris. Appleton.
 Determinants in the Historical Order of its Development, the theory of. T. Muir. Macmillan & Co.
 Dove Cottage. Stopford A. Brooke. Macmillan & Co.
 Egyptians. Modern. An account of the manners and customs of. E. W. Lane. Ward, Lock & Co.
 English People, a Short History of the. J. R. Green. Macmillan & Co.
 English Poetry and Poets. Mrs. Sarah Warner Brooks. Estes & Lauriat. Bost.
 Epitomes of the three sciences. H. Oldenburg, Jos. Jastrow and C. H. Cornhill. The Open Court Pub. Co., Chic.
 Flowers, The fairyland of. Mara L. Pratt. Educational Pub. Co. Bost.
 Glaucus. C. Kingsley. Macmillan & Co.
 Goldsmith, Oliver. The Life and Times of, II. by Stanfield C. Maclise and others. J. Foster. Ward, Lock & Co.
 House-building, health and comfort in. J. Drysdale and J. W. Hayward. Macmillan & Co.
 Japanese Boy. Shinkichi Shigemi. H. Holt & Co.
 Leah of Jerusalem. E. P. Berry. A. D. F. Randolph & Co.
 Logic, Pure, and other minor works. W. Stanley Jevons. Macmillan & Co.
 London Pictures, drawn with Pen and Pencil. Rev. R. Lovett. Fleming H. Revell, N. Y. & Chic.
 Mental Faculty, A Course of Lectures on the Growth and Means of Training. Francis Warner, M.D. Macmillan & Co.
 Man, Evolution, Antiquity of. W. Durham. Macmillan & Co.
 Marriage: Conferences delivered at Nôtre Dame. Rev. Père Monsabré. Benziger Bros.
 Miner's Right. Rolf. Boldrewood. Macmillan & Co.
 Myth, as exemplified in General Grant's history of the plot of President Polk and Secretary Marcy, the evolution of. (pseud.) Senex. W. H. Morrison, Wash., D. C.
 New York City and vicinity, during the war of 1812-15. R. S. Guernsey. C. L. Woodward.
 Nose and its Accessory Cavities. Greville Macdonald, M.D. Macmillan & Co.
 Photographer's hand-book. Amateur. Arthur Hope. The John Wilkinson Co., Chic.
 Probation and Punishment. S. M. Vernon, D.D. W. B. Ketchman.
 Rights of Persons and the Rights of Property, a treatise on. Oliver L. Barbour. Rochester, N. Y., Williamson Law-Book Co.
 Rights, Remedies and Practice at Law. J. D. Lawson. San Francisco, Bancroft, Whitney Co.
 Saxon English, Pure. Elias Molee. Rand, McNally & Co., N. Y. & Chic.
 Tariff on Imports into the United States, a hand-book of. G. H. Adams. Baker, Voorhis & Co.
 Teacher, the twelve virtues of a good. Rev. H. Pottier. Benziger Bros.
 True Courage and other stories. R. Keith. Post 8vo. Remington, London.

Turning-points. J. S. Brandt. Cincinnati, O., Standard Pub. Co.
Vail-Burgess debate. O. F. Burgess and Roger Vail. Raymer's old bookstore, Minneapolis, Minn.

ENGLISH.

After the Exile: The coming of Ezra to the Samaritan Schism. A hundred years of Jewish history and literature. P. H. Hunter. Part II. Post 8vo. Oliphant.

Agnosticism, the way out of; or the Philosophy of Free Religion. Macmillan, London.

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Current Events.

Wednesday, June 11th.

Amendment draft of the House Silver Bill reported from the Finance Committee in the Senate.....Pension Bill passed in the House.....Hon. Worth Dickinson nominated to succeed John G. Carlisle from the Sixth Kentucky District.....Commencement Exercises at Princeton, Vassar, Columbia and other Colleges.....Tornado in Illinois.....Indians on the Warpath in Montana.....Strikers Rioting in Columbus, Ohio.....National Temperance Congress in Session in New York.

The Dean of Manchester Dead.....Stanley presented with the freedom of the City of Edinburgh.

Thursday, June 12th.

Senators Everts, Morgan and Vance spoke on the Silver question.....Agricultural Appropriation and Urgent Deficiency Bills passed in the House.....Commencement at Johns Hopkins University and West Point Academy.....National Convention of Christian Endeavor Societies at St. Louis....Southampton, L. I., celebrated its 250th anniversary.....Violent electric storms in Penna.

Mr. Munro, Chief of the London Police, resigned.....Stanley presented with the freedom of Glasgow. Plot to kill the Czar discovered in St. Petersburg.

Friday, June 13th.

Silver Bill Debate in the Senate.....The Hamburg-American S. S. Columbia made the best record between Southampton and New York, 6 d., 16 h., 2 m.....Floods in Central New York.

In the House of Commons Gladstone attacked the Government's Licensing Bill.....Commercial Convention signed between Germany and Morocco.....The Crown Prince of Italy in Berlin.

Saturday, June 14th.

Thirty-five private pension Bills passed in the Senate.....Eulogies upon Samuel J. Randall in the House.....Judge Caldwell, of U. S. Circuit Court, at Leavenworth, Kan., handed down opinion nullifying the prohibitory laws of the State.....Mrs. Harriet Beecher Stowe seventy-eight years of age.....Graduating exercises at Brown University.....Storms in Illinois and Wisconsin.....Thunder Storms in Connecticut.

Cholera in Valencia, Spain.....Stanley signed contract to lecture fifty times in this country.....The Cortes formally declared the King's Son, Louis Philippe, the heir to the throne of Portugal.

Sunday, June 15th.

Baccalaureate Sermons at Harvard, Cornell, Dickinson, Tufts, Smith, and other Colleges.....U. S. Ship Iroquois disabled at San Francisco.....Mass Meeting at Elizabeth, N. J., protest against the Race-track Bill.

Unveiling of monument to the Duke of Bavaria on the spot where he fell at Quatre Bras, Waterloo.....King Humbert received a mission from Morocco.

Monday, June 16th.

In the Senate the Finance Committee restored the duty on works of art.....The Sunday Civil Bill considered in the House.....New Madison Square Garden opened.....Ex-Alderman John O'Neill released from Sing Sing.

Parnellites attack Mr. Balfour in the House of Commons.....Ninety-one cases of Cholera at Puebla de Rugat, Spain.....Major Wissman sailed from Alexandria.....Eyraud, the murderer, delivered to French authorities at Havana.....The German Army Bill passes the Reichstag Committee by a vote of 16 to 12.

Tuesday, June 17th.

Free Coinage Silver Bill passed in the Senate.....Anniversary of the Battle of Bunker Hill celebrated in Boston and Chicago.....Wm. L. Scott nominated for Congress by Democratic Convention at Erie, Pa.....Miss Mary B. Caldwell of Washington married to Baron von Zedwitz, German Minister to Mexico.

Cholera increasing in Valencia, Spain.....Miss Mary Anderson married to Antonio Navarro at Hampstead, near London.....Emperor William formally announced the betrothal of his sister, Princess Victoria, to Prince Adolph of Schaumburg-Lippe.

Wednesday, June 18th.

The Senate: The Tariff Bill reported from Finance Committee.....The House: The Amended Silver Bill received from Senate.....Andrew Carnegie elected a trustee of Cornell.....Jay Gould fined \$100 for not doing Jury duty.....Convention of Railway Telegraph Superintendents at Niagara Falls.....The Thirty-fourth Annual Convention of the N. Y. Press Association at Alexandria Bay, N. Y.....George J. Collins appointed Postmaster of Brooklyn.....Switchmen's strike at Cleveland.....Freight brakemen's strike at Pittsburg.

French Nationalists' victory in Quebec Elections.....New cases of Cholera reported in Spain.....Quarantine established at Constantinople against vessels from Spain.....King Leopold appointed Stanley Governor of the Congo State.....Emperor William conferred the order of the Black Eagle upon Chancellor von Caprivi.